A Plain and Continued

EXPOSITION

Of the ſeveral

Prophecies or Divine Viſions

OF THE

Prophet Daniel,

Which have or may concern the People of GOD, WHETHER *JEW* or *CHRISTIAN*;

Whereunto is annexed a Threefold

APPENDAGE,

Touching Three main Points, the Firſt, Relating to *DANIEL*, the other Two to the *APOCALYPSE*.

By HENRY MORE D.D.

Dan. 12. 10. *Many ſhall be purified and made white and tryed, but the wicked ſhall doe wickedly, and none of the wicked ſhall underſtand, but the wiſe ſhall underſtand.*

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THE PREFACE TO THE READER.

READER,

WHAT I preſent thee with, though it be not, nor indeed was ever intended to be, an entire Commentary upon the whole Book of Daniel, yet I hope it will prove what the Title promiſes, A plain as well as continued Expoſition upon the ſeveral *Prophecies* or *Divine Viſions* of Daniel, *wherein the affairs of the Church of God whether Jewiſh or Chriſtian are prefigured or predicted, which indeed is as much as to ſay, upon* all *the Prophecies or Divine Viſions of* Daniel. *For thoſe two Viſions which I have omitted, That touching the* Tree, *Chap.* 4. *to be hewn down by the decree of*

I. The extent of the Authours *Expoſition* of the Prophecies of *Daniel.*

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the Watchers and the demand of the Holy Ones, and that other, Chap. 5. *of the* Hand *ſeen* writing *upon the wall, neither of thoſe are the Viſions of* Daniel, *but the former the Dream of* Nebuchadnezzar, *the latter a Viſion which* Belſhazzar *ſaw, namely, The ſhape of a mans hand writing on the wall. Nor were theſe predictions of the State of the Church, but of the particular State of thoſe two Kings* Nebuchadnezzar, *and* Belſhazzar, *his grandchild.*

II. The change of *Nebuchadnezzar* by the decree of the *Watchers* and *Holy Ones* into the condition of an Oxe, how to be underſtood.

So that I did not avoid them for any more difficulty in them than in thoſe I have expounded, for it is far leſs; but merely becauſe they were not ſutable to my ſcope. The ſtrangeſt thing in the former is that wonderful Metamorphoſis ſuppoſed by ſome in the body of Nebuchadnezzar, *as if he were transformed into an Oxe. But that is a mere abuſe both of the Text and of him. That by the juſt Judgment of God he was ſtruck with a ferine Melancholy is true. And as ſome in ſuch a* μανία *or delirancy, phanſie themſelves* Wolves, *others* Dogs, *other ſome,* Cats, *which Diſtempers Phyſicians call* Λυκανθρωπία, Κυανθρωπία, *and* Γαλεανθρωπία, *as you may ſee in* Sennertus, *Inſtitut.*

Inſtitut. Medic. lib. 2. part. 3. ſect. 1. ſo this ferine Melancholy or Madneſs of Nebuchadnezzar, *with which he was ſmitten and continued in for ſeven years, may be termed a* Βοανθρωπία *or* Ταυεανθρωπία: *and as Phyſicians report of thoſe other Diſtempers, that the parties that are affected with them will imitate the actions, geſtures and voices of thoſe Animals, Wolf, Dog or Cat, ſo might* Nebuchadnezzar *of an Oxe or Bull, and in this wild ſalvage life of his he might grow very rough and hairy, and his nails long as the claws of a bird are, he never paring them. Which is all that is meant by that Text,* ★ *That* his hairs were grown like Eagles Feathers (*not broad as feathers are, but ſo thick ſet and much grown that they covered his skin as cloſe as the feathers of an Eagle doe hers*) and his nails like birds claws, *that is, long eſpecially, and ſomething bending inward. And that this matter, this judgment upon* Nebuchadnezzar, *was determined by the decree of the* Watchers *and by the word of the* Holy Ones, *that is, of the Angelical Powers, this is no more than is more fully intimated in thoſe Prophecies of* Daniel *which I have expounded;*

★ Dan. 4. 33.

pounded; that the affairs of men and of Kingdomes especially are carried on by the activity and ministry of Angels, according to that of Theognis,

Ἄνθρωποι τὰ μάταια νομίζομεν, εἰδότες οὐδέν,
Θεοὶ δὲ κατὰ σφέτερον πάντα τελοῦσι νόον.

We mortals knowing nought, vain things surmise,
But all must goe as th' *Holy Ones* devise.

III. Of the Hand seen writing on the wall by *Belshazzar*, and of the Chaldeans, Soothsayers, &c. being not able to read it.

And as for that Vision of the Hand seen writing upon the wall, the most puzling thing in that whole story is, that all the Chaldeans, Soothsayers and Astrologers, all the wise men of King Belshazzar *should prove themselves such fools, as to be puzled in the reading three or four words writ in their own language, For the words are Chaldee. This I confess Interpreters make a great pudder about, and endeavour to loose the knot various ways. Some say, they could not read it because though the words were* Chaldee, *yet they were writ in the old* Hebrew, *i.e.* Samaritan *Character. Others that the Characters though they were Chaldee, yet were transposed. Others that onely the Initial let-*

letters were writ, and ſo they could make no words of them. And others that they being writ without points, they did not know how to point them or vowel them. And laſtly there are others that conceive that God miraculouſly blinded or rather dazled their ſight, and confounded their perception, that he might reſerve the credit of that exploit for Daniel. *But it being ſuch a night of profane revelling and feaſting, why might not the wiſe men partly out of tipſineſs, and partly out of conſternation of mind, in ſympathizing with their perplexed Prince and his Court, be ſo maskard that they could not read the hand-writing on the Wall, it being writ alſo on purpoſe by the Angel* Gabriel *(for the Jews make him the Scribe) ſo ſcribledly as I may ſo ſay, and brokenly, that though a man of a pacate mind and quick underſtanding would eaſily read it, yet men ſo much gone in drink, and drunk alſo with horrour and aſtoniſhment, would not be able to make any thing of it.*

And yet there is a more ſimple and eaſy ſolution than all theſe. In Chap. 4. verſ. 9. Tell me, *ſays* Nebuchadnezzar *to* Daniel, the Viſions of my dream that I have ſeen

and

and the Interpretation thereof. *Where the particle* ו [*And*] *moſt aſſuredly ſignifies as much as* [*that is to ſay.*] *For* Daniel *was not to tell the dream but the Interpretation of it. So that the true and plain ſenſe of that part of that Verſe is,* Tell me the Viſions of my dream that I have ſeen, that is to ſay, the Interpretation thereof. *In like manner Chap.* 5. *verſ.* 8. *where it is ſaid,* The wiſe men could not read the writing, *the particle following which is* [ו] *and which our Engliſh Tranſlation renders* [*Nor*] *in vertue of the negation preceding* (*otherwiſe it naturally ſignifies* [*And*]) *may as well be rendred* [*that is to ſay*] *as* [*Nor*] *And then the ſenſe is plain and eaſy.* The Kings wiſe men could not read the writing, that is to ſay, they could not make known to the King the Interpretation thereof, *they could not read it ſo as to interpret it to him. For though the hand-writing was not mere* Initial *letters, yet they were ſuch ſingle incoherent words without any ſyntax, that none could tell what they meant but he that writ them, who haply aſſiſted* Daniel *in unriddling the Riddle.*

For

For the Hand-writing in Chaldee was one- IV.
ly this, MENE, MENE, TEKEL, UPHARSIN. *Which verbatim ſounds no more than thus,* He has numbred, He has numbred, He has weighed, And the Perſians. *Which broken writing without the guidance of God, or the good Angel* Gabriel, *he could hardly make ſenſe of, unleſs we may conceive that by reading the Prophets, and being skilled in ſome principles of Prophetick Interpretation, he might of himſelf ſpell out the meaning. As for the firſt part,* MENE, MENE, He has numbred, He has numbred, *This, by reading of* Jeremiah 25. 12. *Ch.* 27. 7. *and Ch.* 29. 10. *where is expreſly ſet down the Number of the duration of the Kingdome of* Babylon, *viz. ſeventy years, and till* Nebuchadnezzars *Sons Son, which time was then near expiring; he might, I ſay, well interpret,* [He has numbred, He has numbred,] *of the certain finiſhing of the Number of the duration of the Kingdome of* Babylon, *to whoſe King the Hand-writing is directed, and declare, as he has in this Text, Ch.* 5. 26. *MENE,* God hath numbred thy Kingdome and finiſhed it.

The Interpretation of the ſaid Writing, by *Daniel.*

But now for the Interpretation of TEKEL, He has weighed, *it is not improbable but that in the reading of* תקל *there might be a Paronomaſtical Reſonancy of words in his mind, that would make out the whole ſenſe thus,* תקל ואתי קל Tekal veatte Kal, He has weighed and thou *art* light. *Which* Daniel *expreſſes more fully thus to the King,* Thou art weighed in the balance and art found wanting, *that is, found to want weight, and therefore rejected, as money illegitimate.*

And the Prophetick Analyſe of the laſt, UPHARSIN [And the Perſians] *is manifeſtly Paronomaſtical. Where he takes* PERES *by itſelf, which ſignifies a* Perſian, *and in a Paronomaſtical alluſion to the word* פרס paras, *which ſignifies* diſcindere *or* divellere *or* dividere, *he makes out this full ſenſe of* UPHARSIN, Thy Kingdome is divided, or rent from thee, and given to the Medes and Perſians. *Which whenas he could not but know would be very bitter and diſtaſtfull news to* Belſhazzar, *and ſuch as he would be more like to reward with a wreath of hemp than a chain of Gold, I ſay although he*

he attained to the ſenſe of the Hand-writing on the wall, by a kind of art and skill, yet the full aſſurance of the truth thereof, and his undaunted courage and fortitude of ſpirit, (one great requiſite in a Prophet, as Maimonides *takes notice in his* * More Nevochim) *which imboldned him to declare the matter to the King, plainly ſhews that his mind was actuated by a ſpecial aſſiſtance and divine impulſe. For according to all humane reaſoning, beſides the loſs of his ſcarlet and golden chain, which he did not ſtand upon, he would certainly incur the greateſt diſpleaſure of the King imaginable, nor could eſcape without ſome ſuch ſharp and wrathfull rebuke, as that of* Agamemnon *to* Calchas *in* Homer.

* Part. 2. Cap. 38.

Μάντι κακῶν ὀ πώποτέ μοι τὸ κρήγυον εἶπας.

Thou meſſenger of miſchief who to me
Didſt never yet tell ought that good might be.

In the mean time there are two main Obſervables and worth the noting, in this Viſion of Belſhazzar, *the one againſt the incredulous*

V. Two things moſt to be noted in the

ſhazzar, and Daniels Interpretation.

of this age that are ſo ſlow to believe any Apparitions. Whenas the Appearance of an Hand, while it writ upon the wall, was most certainly a real Appearance to Belſhazzar, *and not a mere fancy of his own, it having ſo violent an effect upon him, that it looſened the ligaments of his loins,* compages renum, *as the Latin has it, ſo that for very fear his urine came from him, as* Grotius *comments upon the place. The Agony that the Apparition put him into, it ſeems was ſo great that it weakened his* δύναμις καὶ διάλυσιν, *relaxated his* retentive faculty, *and wet his knees, as elſewhere it is expreſſed in the* ★ *Prophets, nay made both his knees knock one againſt another from the violence of his trembling and fear. Beſides, that it was no fancy, the Hand-writing upon the wall was an indubitable teſtimony, it being permanent and viſible to all.*

★ Ezech. 7. 17. Ch. 21. 7.

The other Obſervable concerns thoſe high conceited Witts that think ſo goodly and manly of themſelves, as if it were below them to be moved by any Prophetical Interpretation that is analyzed into Paronomaſtical *Alluſion. Whenas* Maimonides, *in the above named*

med * *Treatise, takes notice of that very way of understanding some passages in Prophecies. And here, which is above all exception,* Daniel *himself that Prince of Prophets expounds the Hand-writing upon the wall according to this very principle of Prophetick Interpretation, at least in the last part thereof. What greater or more Authentick testimony for this way of interpreting can be desired?*

* Part. 2. Cap. 43.

VI. Why the Authour did not undertake the whole Exposition of *Daniel*.

This little excursion, which I have made, almost unawares, touching these two Visions that are not properly the visions of Daniel, *but the one of* Nebuchadnezzar, *the other of* Belshazzar, *his grandchild, will I hope satisfie the Reader, if my preterition of them, in my* Exposition *of* Daniels *Visions, may seem any Defect, and make some compensation for my omitting them, I having thus cleared by the bye the most considerable things in them. But to have undertaken the whole Book of* Daniel, *it would have taken more time, and swelled the volume into a greater bulk and price than would be ordinarily convenient, and delayed the publishing of it, and made it less effectual for the main design, which is the*

most

most speedy and expedite succouring of the Reformed Religion, which the Agents of Rome *lay such strong battery against, and by all means possible seek to undermine. Wherefore I conceived that my* Exposition *would prove the more effectual for that end, the less it had of any thing but what tended thereto. And yet I would not be so sparing and precise as not to take in* all *the Prophecies of* Daniel *that concern the State of the Church of God, whether* Jewish *or* Christian; *even* all *those* entire *Visions in which these affairs are predicted, though also the affairs of the Infidel Nations are involved in them, but in order to the affairs of the people of God.*

VII. Why he undertook the Prophetical parts.

Wherefore the Prophetical *parts of* Daniel *so far as I have attempted, I thought it not improper to undertake, forasmuch as in all likelyhood it might prove an easier Province to me, than to another man, and be more speedily and more successfully administred by me; both because I have so throughly from the beginning to the end considered the Apocalypse, which is a more full Commentary upon those parts of the Visions of* Daniel *which fall in with the times of the Visions of the Apoca-*

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lypſe (whence they will wonderfully illuſtrate and confirm one another) and alſo becauſe I had aforehand in other writings of mine, viz. *my* Myſtery of Godlineſs *and* Myſtery of Iniquity, *explained ſome parts of the Prophecies of* Daniel *already, as that of the* Seventy Weeks, *and of the* King of Pride, *and others. One good uſe of which my Performance, I hope, will be, that when men ſee ſo palpable a correſpondency betwixt the* Apocalypſe *and* Daniel, *they will be ſteared off from conceiving any ſuch ſenſe in any paſſages of* Daniel *as may be inconſiſtent with the genuine meaning of the* Apocalypſe. *Which was one reaſon amongſt the reſt that invited me to this task.*

VIII. What the manner and nature of his performance therein, And how groſly *Calvin* is miſtaken in interpreting *Daniel* in thoſe parts of the Viſions that fall in with the *Apocalypſe.*

But now for the Performance *of the* Task *itſelf, the manner and nature thereof, it is muchwhat like that of my* Apocalypſis Apocalypſeos, *an* Expoſition *homogeneous and coherent, and as it were of one thread, though I have been here and there ever and anon aſſiſted by ſeveral Interpreters, ſuch as* Cornelius à Lapide, Gaſpar Sanctius, John Calvin, Hugo Grotius *and* Joſeph Mede, *the two firſt of the Church of* Rome

and

and high Papiſts, the third as high an Anti-papiſt, the fourth a Caſſandrian *Proteſtant, and the fifth a ſound Chriſtian, and the glory indeed of our Engliſh Church. Something out of all theſe Authours, beſides what is ſpun of mine own, makes one continued Contexture and cloſely coherent Expoſition of theſe ſix Viſions or Prophecies of* Daniel, *which I have undertaken to Interpret.*

But as for thoſe parts of any of the Viſions which ſynchronize with the Times of the A-poſtaſie of the Church, or the duration of the Beaſt *with* ten Horns, *as I had leaſt need of it (the underſtanding the Apocalypſe being a ſufficient key for the opening thoſe parts of the Viſions) ſo I had leaſt help from either* Cornelius à Lapide, Gaſpar Sanctius, Grotius *or* Calvin *himſelf, who is more out in his Interpretation of thoſe parts of the Viſions touching the* little Horn *riſing amongſt the* ten Horns, *and the* King of Pride, *than thoſe two Jeſuits who with the ancient Fathers ingenuouſly confeſs, that Antichriſt is prefigured in thoſe parts of the Viſions, though they with the ancient Fathers reſt in ignorance who this Antichriſt is. But* Calvin *not allowing*

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ſo much as that they are Predictions of Antichriſt, but bounding the Viſion in the ſeventh Chapter, and alſo that in the eleventh, upon the firſt coming of Chriſt, and interpreting things concerning the Pagan Roman *Empire, his Expoſitions are ſo childiſhly argute and whifling, ſo dilute, ſhallow and ſlubbering, ſo prepoſterous, forced and confuſed, and ſo devoid of that ſtrength and nervoſity he ſhews in other things where he is unprejudiced (nor is it prejudice I dare ſay here, for he holds expreſly and zealouſly that the Pope is Antichriſt, but mere defect of skill and judgment) that* Calvin *is not at all like* Calvin *in this performance. And no wonder, he venturing to interpret thoſe parts of the Viſions which are not to be unlocked without the key of the* Apocalypſe, *which he neglected to get the underſtanding of, or deſpaired ever to attain to the underſtanding of it, by reaſon of the ſeeming obſcurity thereof. And I wiſh there were not ſo many in the Reformed Churches that in this point* Calvinize *alſo, as there are.*

IX. That yet *Grotius* is far more intole-

But yet to give him his due he is much more tolerable than Grotius, *foraſmuch as he expreſly declares the fourth beaſt with the ten*

rable, and in what regard.

Horns to be the Roman Empire, though he does not improve that light to the due advantage he might. But Grotius *on the other ſide, was ſo naſute on the behalf of the Church of* Rome, *that foreſeeing if the fourth Beaſt were the Roman Empire, it would infallibly fall to the ſhare of the* Pope *to be the* little Horn *with eyes and a mouth ſpeaking great things, that is to ſay, to be* Antichriſt, *he to befriend the Papacy denies, againſt the authority of all Antiquity, and againſt the Roman Interpreters themſelves, that the fourth Beaſt is the Roman Empire, but that it is the Kingdome of the* Lagidæ *and* Seleucidæ, *having yet no better Authour for his opinion than* Porphyrius *a Pagan philoſopher, and profeſſed enemy to Chriſtians. But how foully he and* Porphyrius *are out, I have abundantly demonſtrated partly in my* Expoſition *itſelf, and more fully in my Confutation of* Grotius, *annexed at the end of my* Expoſition.

X. Why the Authour has preferred Thomas Lydiat's judgment in the choice of the

Amongſt all theſe Interpreters, there is onely Mr. Mede *that I have found to have a right ſenſe of things in thoſe parts of the Viſions I now ſpeak of. But as for the Prophecy of the* Seventy Weeks, *he miſſing of the*

right

right Epocha *of the reckoning, and having indeed taken two Epocha's, the one from the third or ſixth of* Darius Nothus *for the whole* entire Seventy Weeks, *the other from the ſeventh of* Artaxerxes Mnemon, *for the* Sixty two Weeks, *not well knowing in the mean time what to do with, or in what ſenſe to underſtand the* ſeven weeks *antecedent to the ſixty two Weeks, and interpreting the* odd week, *or* laſt week, *of things appertaining to the week in which Chriſt ſuffered, as well as to that in which the City was taken by* Titus *and Temple demoliſhed; I ſay, though he hath ſhewn good learning and skill in the managing his Hypotheſis, yet it looking ſo like a Labyrinth, and ſeeming not ſo eaſy and natural a ſenſe of things, I have declined this otherwiſe excellent Interpreter, in this point, and have taken the Epocha of* Thomas Lydiat, *that other ſingular ornament of our Engliſh Church, namely the twentieth of* Artaxerxes Longimanus, *and in my Notes briefly opened his chief arguments for that* Epocha. *And therefore this way being moſt ſimple, plain and natural, I preferred it before what was more operoſe, intricate and labyrinthical. And*

Epocha of the ſeventy Weeks before *Joſeph Mede's.*

I believe Mr. Mede's *main confidence in his own Interpretation as to theſe Epocha's, was this, in that he followed the footſteps of* Joſeph Scaliger *in the main, (of whom through his innate modeſty he might have an overweening opinion,) and that he ſaw it was not charged with thoſe inconveniences which* Funccius *his Epocha was, which is the ſeventh of* Artaxerxes Longimanus, *from which inconveniences this of* Thomas Lydiat *is free.*

XI. Why he ſo often names the writers he makes uſe of, contrary to the profeſſed purpoſe of *Grotius* who ſuppreſſes their Names.

Thus have I with all freeneſs and impartiality imaginable dealt as one of the αἵρεσις ἐκλεκτικὴ, as Laertius *calls them, I have, I ſay, like a Philoſopher of the* Elective Sect, *addicting my ſelf to no perſons nor parties, choſen what is moſt ſound and unexceptionable in any, and ſo out of diverſe writers with what I have interwoven of my own made one uniform and ſtrongly coherent contexture of things, and ſuch as, I hope, will bear the Teſt of the moſt accurate and freeſt judgment. Nor have I concealed the names of thoſe whom I have made uſe of, doing right as I conceive thereby both to them and to the Truth. Which thing I intimate, that no mans ears may be offended*

by

by my ſo frequent citing ever and anon ſome or other of the above named Authours or whatever others come in by the bye.

I muſt confeſs Hugo Grotius *took another courſe in his* Expoſition *of the* Evangeliſts, *and did deſignedly ſuppreſs the names of thoſe writers he made uſe of in his* Annotations, *of which he renders this reaſon,* Quod ea videam, *ſaith he,* factioſo hoc ſeculo magis ad oblimandum quàm ad defæcandum judicium valere. *Becauſe, if Authours were named, it would in this factious Age, ſaith he, conduce more to the muddying or obſcuring than to the clearing of the judgment of the Reader; And ſo make him leſs capable of aſſenting to what* Grotius *had ſet down for Truth. Which reaſon does not at all reach our caſe, which I conceive to be quite contrary. Foraſmuch as thoſe parties I ſo often quote, moſt of them above named, if not all, beſides Mr.* Mede, *being of a different perſuaſion from my ſelf in other things of no ſmall moment, as certainly the two Jeſuits are* Cornelius à Lapide *and* Gaſpar Sanctius, *to ſay nothing of* Calvin *and* Grotius, *it is the greater argument to the Reader that thoſe things*

things are the plainer wherein both they and I agree and the more assuredly true. And as for Mr. Mede *he is such a* μάντις ἀμύμων, *such a modest and unexceptionable writer, and so usually successfull in what he attempts, that no mans judgment can be muddied or made less capable of receiving truth by its being recommended to him by his suffrage. And thus much briefly touching the* manner *of my* Performance *of this present* task.

XII. Of the usefulness of faithfull Expositions of the Divine Prophecies and the Requisiteness of the reading the same.

But now for the Performance *itself, I hope it will recommend itself to the Reader upon this twofold account, namely of the* Utility, *if not* necessity *of perusing such discourses, and also of the* Pleasure *thereof.* He that giveth his mind to the law of the most High, and is occupied in the meditation thereof, will seek out the wisedome of all the Ancient, and be occupied in Prophecies, *saith* * Siracides. *He will* ἀσχολεῖσθαι, *be very busy and diligent in searching out the true meaning of the Holy Prophecies in Scripture. In which inquiry therefore a plain, faithfull and impartial* Exposition, *from an hand that has no design but the discovering the Truth, must be very useful and helpfull to as many as have*

* Chap. 39.

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the fear of God before their eyes, and any regard to his law. And certainly both particular persons and whole Nations miscarry many times from their ignorance of, or non-attendance to the voices and predictions of the inspired men of God, that they will not take notice of the works of Gods hand, and of his dealings with the sons of men, but think all things are hurried on in a blind carreer by chance, because they do not attend to what God has foretold his Church by the mouth of his holy Prophets, nor will take the pains to compare the predictions with the Events. But that wofull denunciation in the Psalmist is against such, Psalm 28. 6. Because they regard not in their mind the works of the Lord, nor the operation of his hands, therefore he shall break them down and not build them up.

So that we see a kind of Necessity *incumbent upon us, to study the Prophecies of the Holy Scripture, and to endeavour after the attainment of the right sense of them, and more especially of* Daniel *and the* Apocalypse, *the Prophecies there so assuredly reaching into our Times, and so lively setting out the State of*

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the Christian Church, both of her Apostasie *into a Pagan-like Idolatry, and of her* emerging *out of it, And so faithfully also forewarning the true Church what barbarous persecutions they should undergoe under the* tyranny *of Antichrist accordingly as it is come to pass, and is copiously recorded in the Histories of Christendome to the eternal shame and ignominy of that Woman of Idolatry and Bloud, the Lady of the seven-hilled City of* Rome.

XIII. The feigned and Hypocritical Modesty of such as pretend inability of studying *Daniel* and the *Apocalypse*.

I do not deny but there may be several, besides those of the profane rabble, that would willingly excuse themselves from the duty of diligently studying these Prophecies of the Apocalypse *and* Daniel, *and that out of a demure, shall I call it, or hypocritical modesty, as if these things were so profound and sacred, so abstruse and mysterious as that they, poor humble souls! durst not presume to come near them, but were as afraid of these two Prophets* Daniel *and St.* John, *as the* Gadarens *were of that great Prophet our Blessed Saviour, after he had dispossessed the two Demoniacks, and brought them to their sober senses, but permitted the Devils and the swine, fit companions, to run headlong together into*

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the Sea. The preſence of the hoggs they could bear and of the Devils they could bear, but the ſingular ſanctity of our Saviours perſon was ſo unſuitable to their coarſe and unſanctified nature, that out of conſciouſneſs thereof they deſired him fairly to depart out of their coaſts.

And it were worth the while for them that have ſo ſlight a conceit or great abhorrence from converſing with John *and* Daniel, *to ſearch into the condition of their own ſouls whether their unholy and inſincere nature makes not the converſe with theſe two holy Prophets ſo irkſome and burdenſome to them.* O ye Hypocrites, *ſaith our Saviour to the Phariſees*, ye can diſcern the face of the Skie, but can ye not diſcern the ſigns of the Times, *and thence gather that your expected Meſſias or Chriſt is come by the predictions of the Prophets, and by his life and miracles done by him, both the time of his coming and characters of his perſon and actions being ſo lively deſcribed in the Prophetick writings? And is not the like rebuke due to all the Phariſees of Chriſtendome that pretend they have convincing marks, ſigns or argu-*

ments to conclude things far more hard and difficult, and yet cannot diſcern from the plain preſigurations in the Prophecies of John *and* Daniel (*that ſet out ſo punctually the coming of* Antichriſt *both his* time *and* place, *the* Pagan-like Superſtitions *he would bring into the Church, and groſs* Idolatries, *and thereupon moſt bloudy and barbarous* perſecutions) *and yet, I ſay, cannot thence diſcern the ſigns of the times, but as the Phariſees before them did overſee the* preſent *true* Chriſt, *ſo they the* preſent *true* Antichriſt, *and as the* Jews *a* Chriſt, *ſo they forſooth expect an* Antichriſt to come.

XIV. What is at the bottom of this Hypocritical modeſty or ſhieneſs.

I ſay therefore it is the Hypocriſie and wickedneſs of their own hearts that makes men ſo ſhy and ſqueamiſh of profeſſing themſelves able to underſtand the Prophecies of John *and* Daniel. *It is over ſublime, cry they, and over Divine for us, a thing of miracle and inſpiration. I grant the Prophecies themſelves are ſo. And for that very reaſon theſe men are ſo ſhie to have their judgments determined by them, they harbouring other crotchets in their carnal minds more ſutable to the ſpirit of this world and ſentiments*

of

of the Fleſh, and ſo ſeem to ſhuffle with God Almighty and their own conſciences, as Ahaz *did of old,* Iſai. *Ch.* 7. *to whom when the Lord had ſpoken, ſaying,* Ask thee a ſign of the Lord thy God, ask it either in the depth, or in the height above, Ahaz *preſently returns this cunning hypocritical anſwer,* I will not ask, neither will I tempt the Lord. *What palpable Hypocriſie is this, as if it were tempting the Lord to do as he commanded him? But he was tampering with the King of* Aſſyria *and his head was full of worldly policies in which he had a greater truſt than in the living* God, *and therefore reſolving to ſettle on theſe and not to be diſtracted by new Appearances, he did what he could to winde himſelf off from any* Divine *or* ſupernatural *Direction, as all true Prophecies are, that he might the more fully follow the ſwing of his own carnal mind. And this is the uſual caſe of thoſe that pretend ſuch a ſhyneſs and modeſty touching the underſtanding of* Daniel *and the* Apocalypſe, *they would not have their judgments ſo plainly and irrevocably determined to the truth by Divine ſentence, but be left free to ſhuffle as occaſion ſerves to maintain their worldly Intereſts.*

XV. *But if really they do not underſtand them, it is no fault of the Prophecies themſelves, but that they are not duly qualified that read them. For, as, that the* Apocalypſe *is intelligible is manifeſt from that paſſage in the beginning of it,* Bleſſed is he that readeth and they that hear the words of this Prophecy, and keep thoſe things which are written therein, *that is, obſerve them, which is impoſſible for them to doe, unleſs they underſtand them: So it is likewiſe declared touching the Prophecies of* Daniel, *thoſe parts eſpecially that concern the Chriſtian Church, that after ſuch a time, namely the expiration of one thouſand two hundred and ninety Prophetick days, which are ſo many years from the profanation of the Temple by* Antiochus Epiphanes, *though* none of the wicked ſhall underſtand them, yet that the wiſe, *namely thoſe whoſe wiſedom is according to Godlineſs,* they ſhall underſtand them. *But otherwiſe thoſe that have heaps of Arts and Learning, and Reading* (ἄκοσμάτε πολλάτε εἰδότες, *having a diſorderly rabble of collections and notions in their heads as* Therſites *is deſcribed in* Homer) *yet theſe things being not managed*

Clear proofs that the Prophecies of *Daniel* and the *Apocalypſe* are intelligible, and what a touchſtone they are to try a true Chriſtian.

Dan. Ch. 12. ver. 10.

naged in order to the diſcerning and maintaining of thoſe grand truths that concern the Kingdome of God and Chriſt, and the oppoſing of the Kingdome of Antichriſt, I ſay in the midſt of this full light they phanſie themſelves in, they do become ſtark blind as to any diſcovery of the true meaning of the Prophecies of Daniel. *Wherefore from the expiration of thoſe one thouſand two hundred and ninety days the underſtanding of* Daniels *Prophecies, when the ſenſe is fairly repreſented to one, ſeems to be the touchſtone to try a mans condition by, whether he be in the rank of the* wicked *or the* wiſe ones *mentioned* Dan. *Ch.* 12. 10. *Which is no ſmall argument of the* utility *if not* neceſſity *of ſtudying theſe Prophecies of* Daniel, *and reading impartial Interpreters of them, the rightly underſtanding of them being amongſt other arguments, no obſcure mark of our being ſound, ſincere and intelligent Chriſtians.*

Which I would have thoſe ſeriouſly to conſider who (though they would take themſelves much injured if they were not numbred amongſt the godly, yet) are ſo boaſtfully big of their ignorance of the meaning of the Prophecies of Daniel

Daniel *and the* Apocalypſe, *that they cannot forbear the declaring of it in their publick writings, as if it were forſooth ſuch a ſpecial perfection of nature or Gift of the Holy Ghoſt, not to be able to underſtand thoſe Prophecies. Whenas the Holy Ghoſt himſelf does declare thoſe bleſſed that underſtand them, and that the wicked ſhall not underſtand them, but that the wiſe ſhall underſtand them. Whence we may note a further ignorance in theſe men more than they are aware of, or willing to acknowledg. They ſeem ignorant or inſenſible that they, thus publickly and boaſtfully profeſſing their ignorance in theſe Prophecies, do but glory in their own ſhame, and baſely and ſhamefully beg the applauſe and approbation of the Wits of the age, and the worldly Wiſelings who for coarſe carnal ends decry all pretence to the underſtanding of Prophecies. And thus out of a fond and light ambitious deſire of being entred into the liſt of the* Wits *of the times, they really record themſelves in the catalogue of the Scriptures* Fools. *For if the Scripture tell us that the* wicked *ſhall not underſtand theſe Prophecies, but that the* wiſe *ſhall underſtand them, certainly according to Scripture,*

Scripture, they that underſtand them not (to ſuppreſs the other more odious part of the gloſſe) are plainly inſinuated to be no better than Fools. *This is the Holy Scriptures expreſs charge againſt them, not mine.*

XVI. The enraviſhing pleaſure in reading and rightly underſtanding the Viſions of *Daniel.*

And thus much briefly to ſhew how uſefull *if not* neceſſary *the reading of any impartial Expoſition of theſe Viſions of* Daniel *may be. But now for the* pleaſure *thereof, I profeſs that to my ſelf it was unſpeakable. And indeed what man is there that has* φιλόθεον ψυχὴν καὶ φιλόχριστον, *that has a ſoul ſincerely in love with God his Creatour and Chriſt his Redeemer, but he muſt be enraviſhed in contemplation of ſo clear footſteps of the Providence of God at large in the world, and more eſpecially of that tender care and inſpection of Chriſt our Lord (the Sovereign of all Souls that are to be ſaved) over his Church whether Jewiſh or Chriſtian: That in dear regard to his charge the people of the Jews then carried captive to* Babylon, *and there remaining in ſervitude under the* Babylonian *Monarch, he ſhould condeſcend perſonally to converſe with his ſervant* Daniel, *firſt near the River* Ulai *under that myſterious name of* Palmoni, *and afterwards*

on

on the River Hiddekel *or* Tigris *in the Pontifical Habit of the High Prieſt of the Jews, which with other circumſtances ſhews plainly that it was Chriſt, of whom the High Prieſt with his Pontifical habit was but a Type: Who I ſay without tears of joy in his eyes can conſider this ſolicitude of the Son of the moſt High God for the deſpicable ſons of men, who, yet further, though he did not* perſonally *appear to* Daniel, *ſaving in thoſe two Viſions, yet by his appointment, and the miniſtry of his holy Angels, as of* Gabriel *particularly, were the reſt of the Viſions, to ſay nothing of the Hand-writing upon the wall, communicated unto him?*

XVII. The vaſt comprehenſiveneſs of Chriſts care over his Church diſcovered in them.

And it is an aſtoniſhing conſideration to obſerve how the Holy Meſſias *bore in his breaſt the care not onely of the preſent people of the Jews, but had pourtraied in his mind the ſolicitous comprehenſion of the affairs of the whole Church of God from that time even to the end of the world, over whom his Father had ordained him univerſal Protector and Governour, and accordingly he has deſcribed in theſe Divine Prophecies the ſtate of his Church as well Chriſtian as of the Jews, and indeed mainly*

of

of the Chriſtian, the largeneſs of the Chriſtian Church both for duration of time and amplitude of place being exceedingly more conſiderable than that of the Jews. *Whence even thoſe Viſions that concern the Jews are ſo framed, that they alſo by way of Type lively ſet out both the* Apoſtaſie *of the Chriſtian Church, and the Perſecution of thoſe that bore witneſs againſt the Apoſtaſie.*

XVIII. Why Chriſt did not prevent rather than predict the perſecution of his Saints.

Which perſecutions both Jewiſh and Chriſtian this dear Sovereign of Souls the Meſſias *faithfully forewarns his true ſervants of, not to avoid them but manfully to ſuffer them, his care and ſolicitude being not ſo much for the gratifying of their bodies, as the ſafely bringing back their Souls out of this Region of Mortality and Corruption, as a glorious ſpoil ſnatcht out of the hands of* Satan *and* Antichriſt *to preſent to God his Father in thoſe higher Regions of Immortality and Bliſs. And certainly ſo dear and tender as well as ſo potent a Patron as the* Meſſias, *would never have permitted his beſt Clients to ſuffer ſuch grievous things for his ſake, had there not been a certain reward in the other world for the Souls of them that ſo ſuffered, and that been true which he*

told his Diſciples after he was come in the fleſh, Joh. 14. In my fathers houſe there are many manſions, I go to prepare a place for you; *Whence theſe things add a mighty weight to our faith, and aſſurance of the Immortality of the Soul, and of an unexpreſſible happineſs to be enjoyed after we have left this body. Theſe conſiderations I think muſt bring abundance of* pleaſure *to them that have an heart to believe them.*

XIX. The manner of Chriſts working Miracles, and his communicating Prophecies compared one with another.

And yet I will add one thing more which I have obſerved, that cannot but be taking with the judicious, That as the miracles of our Saviour Chriſt here upon earth were never done out of any vanity or oſtentation of his wonder-working faculty, but as the principle of goodneſs and needfull beneficency directed him, and limited him; ſo likewiſe the ſame Chriſt has behaved himſelf in like manner in the communication of theſe Prophecies. Wherein there is not the leaſt ſhew of affectation of foretelling future things as future, but merely as they are in ſubſerviency to the moſt certain information of his Church, whether Jewiſh or Chriſtian, concerning their own ſtate and condition, what it would be. This is more largely inſiſted upon,

if

if the Prophecies be rightly underſtood; but the Pagan *Concerns more ſparingly, and in ſubordination onely to the affairs of the Church, which is a thing methinks very gracefull and becoming the weightineſs and authentickneſs of theſe Prophecies. And this ſhall briefly ſerve to intimate what* Pleaſure *the pious ſoul may reap from the reading and rightly underſtanding theſe Divine Viſions of* Daniel, *as well as what other fruit or profit he may have thereby. The more particular uſefulneſs of which it was leſs needfull for me to inſiſt upon here, they being muchwhat the ſame with thoſe I have noted in my Preface to my* Apocalypſis Apocalypſeos, *to which the Reader may have recourſe.*

XX. The reaſon of the Authour his adding the firſt part of his threefold *Appendage.*

I ſhall onely give an account of my adding The Threefold Appendage *to this my* Expoſition *of the Viſions of* Daniel, *and then conclude. And the reaſon of my adding the firſt part thereof,* viz. *The Confutation of* Grotius *his opinion, who makes the Kingdome of the* Lagidæ *and* Seleucidæ *the fourth Kingdome in* Daniel, *is this: It being the conſtant tradition of the Church, and opinion of the Primitive Fathers, beſides other Interpreters (it*

would make too great a rattle or noiſe to rehearſe the names of them, you may ſee them in Cornelius à Lapide *and* Ribera) *that the times of the* ten-horned *Beaſt and* two-horned *Beaſt* Apoc. 13. *and alſo of the Beaſt that* was, is not, and yet is, Apoc. 17. *are the times of* Antichriſt; *and* Ribera *expreſly ſays of this laſt,* viz. *the* Beaſt that is ſaid to aſcend out of the bottomleſs pit, *that* Antichriſt *aſcends with him, and that the other Beaſt, Chap.* 13. *with* ten Horns *is* Antichriſt, *from the authority of the Fathers, and the* two-horned *Beaſt his Armour-bearer or Squire of his body, though more properly the* two-horned *Beaſt is to be called* Antichriſt, *and the* ten-horned *his Squire, (I wiſh he had had a better office and not been debaſed to ſo mean and unbecoming a miniſtry by the Impoſture of the* two-horned *Beaſt) I ſay it being according to the common ſtream of Antiquity and Interpreters, that thoſe times of the* ten-horned *Beaſt are the times of* Antichriſt, *and the ſame being founded mainly upon that which is unexceptionably ſound,* viz. *That the times of theſe* Apocalyptick *Beaſts, and of that in* Daniel *with* ten Horns, (*amongſt*

mongſt which appears that little Horn with eyes, *which the ancient Tradition of the Church and all the Primitive Fathers with one conſent declare to be the formidable* Antichriſt *then to come) that thoſe times, I ſay, do ſynchronize, or are the very ſame times, and both neceſſarily conceived in the latter time of the Roman Empire ;* Grotius *diſcerning that unleſs* Porphyrius *his opinion may be admitted,* viz. *That the Kingdome of the* Lagidæ *and* Seleucidæ, *not the* Roman, *is the* fourth *Kingdome in* Daniel, *and having ſo much wit and perſpicacity of Judgment as to perceive that the Papiſtical notion and declaration touching* Antichriſt *is ſuch a Romance, ſo incredible and ridiculous (you may have it pretty well at large in* Cornelius à Lapide *upon* 2 Theſſ. 2.) *that it is more fit for old wives and children to liſten to, than any one that can pretend to have the underſtanding of a man, he (and as it ſeems to me partly out of the diſtaſte he had taken againſt the Reformed Church of* Holland *for their uſage of him, and partly to glaver and curry favour with the Pontifician party) that he might make all ſure in the behalf of the Pope and*

his

his Hierarchy, rejects the Primitive Orthodox opinion of the Church who ever made the fourth Kingdome in Daniel *the Roman, and ſtrikes in with* Porphyrius *a mere Pagan, who conceited the fourth Kingdome to be that of the* Lagidæ *and* Seleucidæ. *By which device* Grotius *forſooth would excuſe the* Pope *from being the* little Horn with eyes, *and conſequently* Antichriſt, *and caſt it upon* Antiochus Epiphanes, *the little Horn according to him not belonging to the times of the Roman Empire, but to the times of the Kings of* Syria *and* Ægypt. *Wherefore I thought it a buſineſs of no ſmall importance to ſhew the ſhamefull groundleſneſs of* Grotius *his opinion, and to reſtore truth to her due poſſeſſion and place.*

XXI. The Popiſh fabulous notion of *Antichriſt*, and how it drove *Grotius* to embrace *Porphyrius* his opinion, touching the fourth Kingdome in *Daniel* in favour of the

But in the mean time it is worth our obſervation, that Grotius *being aſhamed of that* Romiſh *or rather* Romantick *fable which that Church entertains of* Antichriſt, *as that he ſhall be born of a Jewiſh Female of the Tribe of* Dan, *and be begotten by an* Incubus, *or at leaſt that he ſhall be of the aboveſaid Tribe and make himſelf the* Meſſias *of the* Jews, *ſhall doe ſtrange miracles to deceive them,*

them, ſhall make mountains ſeem to remove out of their place, ſhall raiſe himſelf or ſome other mortally wounded Prince from the dead, ſhall bring fire from Heaven, and (like the ſtory of Frier Bacons *brazen Head) his ſtatue ſhall be made to ſpeak; He ſhall fly in the air, the Devils in the appearance of Angels doing homage to him; He ſhall rebuild the Temple at* Jeruſalem, *and there require to be honoured as the ſole God of the Univerſe; and in the mean time* Enoch *and* Elias *appearing again in the Fleſh, ſhall Propheſy againſt him, whom he ſhall ſlay, and their dead bodies ſhall lye three days and a half in the ſtreets of that City, but then a voice from Heaven calling to them to riſe, they ſhall get upon their feet, and aſcend into Heaven in the ſight of all the inhabitants of* Jeruſalem, *with other ſuch like ſtuff which would be but too tedious to rehearſe: I ſay* Grotius *being aſhamed of ſuch a childiſh ſtory, occaſioned firſt from the ignorance of the Prophetick ſtyle, but entertained afterwards by the Roman Clergy to ſave the credit of the* Pope *from being ſuſpected to be the* Antichriſt, *it is worth our noting that he had no way left to doe them a*

Pope, and why he rejected the conceit of *Mahomet*'s being Antichriſt.

more

more ſolid piece of ſervice, or to offer them any plauſibler pretence, That the Pope *may not be thought to be the* little Horn with eyes *(which all Chriſtian Antiquity with one voice declare to be the* Antichriſt*) than by eſpouſing the opinion of* Porphyry, *that the* fourth *Kingdome in* Daniel *is not the* Roman, *and therefore the little Horn not the Papacy nor the Pope Antichriſt. For* Grotius *was certainly a perſon of ſo much Wit and Judgment as clearly to diſcern that that wooden conceit of* Mahomet's *being the little Horn with eyes, and conſequently the Antichriſt, was altogether impoſſible. That was ſuch a blockiſh device, or rather ſuch a ſtumbling-block, that ſo ſober a man as he would never break his ſhins againſt it; it being a thing abſurd at the very firſt ſight. For it is plain out of the Text that the little Horn is an Horn growing up amongſt the Horns of the fourth Kingdome, which is the fourth Beaſt, and therefore it is an Horn of that Beaſt or Kingdome, not of the Kingdome of the* Saracens *or* Turks. *Otherwiſe there would have been mentioned another Beaſt to which this Horn ſhould belong. But there being no mention of another beſides this fourth, which*

I ſay

I ſay, is the Roman *Empire, nor does* Grotius *allow it to be the* Mahometan, *it is neceſſary that this little Horn be an Horn of the* Roman *Empire, not* Mahomet *nor any Horn of the* Mahometan *Kingdome. And therefore accordingly, Ch.* 7. *ver.* 20. *the other ten Horns are called his* fellows *as belonging all to one and the ſame Polity the* Roman *Empire, and as being all politically conjoyned or* conſociated *into one Community as the words in the Original imply, which no* Saracenical *or* Turkiſh *Horn is with the* Roman *Empire thus divided into ten Kingdomes. This could not but lye obvious to the ſight of ſo perſpicacious a perſon as* Grotius, *beſides the unapplicableneſs of the deſcription of the little Horn to the* Mahometan *Empire which it would be too long to inſiſt upon.*

I will onely add one notable bar more againſt this conceit of Mahomet's *being the little Horn with eyes,* viz. *That what the* Clay *is to the* Iron feet *and* ten toes *of the Image,* Dan. *Ch.* 2. *what the* King of Pride *is to the* Roman *Empire,* Dan. *Ch.* 11. *what the* two-horned Beaſt *is to the* ten-

horned Beaſt, *Apoc. Ch.* 13. *what the* Whore *is to the* Beaſt that was, is not, and yet is, *Apoc. Ch.* 17. *the ſame is the* little Horn with eyes *to the* Beaſt with ten Horns, *Dan. Ch.* 7. *So that if the Horn with eyes be* Mahomet *or the Turk*; *the* Clay, *the* King of Pride, *the* two-horned Beaſt, *and the* Whore *muſt be the* Turk *alſo. This he that underſtands the Prophecies of* Daniel *and the* Apocalypſe *throughly is certainly aſſured of, and conſequently as certain that neither* Mahomet *nor any* Turkiſh *Polity is that* little Horn with eyes, *Dan. Ch.* 7. *But what was ſo very obvious you may be ſure turned* Grotius *his ſtomach ſufficiently from ſo fond and frivolous a conceit. See my* Synopſis Prophetica, *Book* 2. *Ch.* 5. *Conſect.* 9. *where it is undeniably demonſtrated,* That the Whore of *Babylon* or *Antichriſt* ſits not now at *Conſtantinople*, but that old *Rome* is his Imperial Seat. *Wherefore it is plain, That* Grotius *ſhewed a great deal of Judgment in not adventuring to let the* Roman *Empire be the fourth Beaſt, and ſo to pretend that* Mahomet *is the little Horn or Antichriſt, it being a thing ſo abſurd and impoſſible. And*

there-

therefore to give a ſtop to this grand inconvenience, that the Turk *not proving the* Antichriſt *or* little Horn *the Pope would be ſurely he, he was forced to deny that the* fourth *Empire was the* Roman, *thinking that leſs abſurd, than that* Idea *of the* Pontifician Antichriſt *or that* Mahomet *ſhould be he. Whence it plainly appears of what great moment it is to be aſſured of this ancient Truth of the Church, that the fourth Kingdome in* Daniel *is the* Roman.

Which made me therefore though I have competently well confuted Grotius, *or made good that the* fourth *Kingdome is the* Roman *in my* Expoſition *itſelf, yet for more full perſuaſion and impreſſion of ſo concerning a truth upon the mind of the Reader, to add this firſt part of my Appendage, namely a particular Confutation of that opinion of* Grotius. *Which being found ſo weak and impoſſible as I have demonſtrated, and this fable of the Romaniſts ſo fooliſh and ridiculous as well as that of* Mahomet's *being Antichriſt, or the little Horn, even in* Grotius *his own judgment, and in any ones elſe that has any ſagacity or reaſon, this very Effort of his recoyles*

with the greater ſtrength againſt the Romaniſts, to prove that the Pope is Antichriſt, he, methinks, thus plainly inſinuating, that if this conceit of his and Porphyrius *his will not hold, the Pope will be Antichriſt and no mortal man knows how to help it.*

XXII. The great importance of proving the fourth Kingdome in *Daniel* to be the *Roman*, for making good the opinion of the ancient Fathers that the times of the *little Horn with eyes* are the times of *Antichriſt* &c. and conſequently the Times of *Antichriſt* the Times of the *Papacy*.

Wherefore none ought to take amiſs my diligence in making good this point. Foraſmuch as the fourth *Kingdome in* Daniel *its being the* Roman, *is a neceſſary foundation of the ancient Fathers interpreting the little Horn with eyes*, Dan. *Ch.* 7. *the King of Pride, Ch.* 11. *the Man of ſin*, 2 Theſſ. 2. *the ten-horned Beaſt and the two-horned Beaſt,* Apoc. *Ch.* 13. *and the Beaſt ariſing out of the bottomleſs pit, Ch.* 17. *of the times of Antichriſt. And if this foundation ſtand, as it is moſt ſure, the Interpretation of the Fathers, ſo far in general, as that thoſe Prophecies concern the times of Antichriſt, muſt ſtand alſo. But now by undeniable demonſtration in my* Apocalypſis Apocalypſeos, *and in my* Synopſis Prophetica, *I have proved that thoſe times which the ancient Fathers declare to be the times of* Antichriſt, *are in reality the times of the* Papacy. *Whence it neceſſarily follows,*

That

That the times of the Papacy, *if we ſtand to this verdict of the Fathers, are the times of* Antichriſt, *and that it is not a piece of angry or reproachful language but a juſt and ſober charge laid upon the* Pope *with his Hierarchy by the Reformed party, that he is that very* Antichriſt *which the ancient Chriſtians, in the very Apoſtles time, ſo much dreaded that he would come.*

Which Rumour and Fear moſt certainly was raiſed from the Prophecies of Daniel, *and more eſpecially from that of the King of Pride, which St.* Paul *calls the man of ſin, and from the little Horn with eyes. Which* falſe Seer *or* Pſeudo-prophet, *as alſo that* King of Pride, *is, by St.* John *according to the vulgarly known name then in the Church, called* Antichriſt. *Touching whom they which he wrote to in his Epiſtles, being ſolicitous, he acknowledges indeed that* grand Antichriſt *to come that* Daniel *foretells of, but in the mean time warns them of ſuch* Antichriſts, falſe Seers *or* Pſeudo-prophets *as were more near and under their noſes as it were already, and gives them characters of them to ſhun them, as being very wretched and miſchievous Antichriſts*

in

in their time and place, as well as that other to come. So authentick a name is that name of Antichriſt *for that Party and Polity that ſhould prove the* little Horn with eyes, *the* King of Pride, *or the* two-horned Beaſt, *&c.*

XXIII. How manifeſt it is out of the Prophecies that the *Pope* is the very *Antichriſt.*

So that if the Pope with his Hierarchy be they, and I have demonſtrated them in my Synopſis Prophetica *and* Apocalypſis Apocalypſeos *to be ſo, it is evident, that the* Papal *Polity or Hierarchy is, as I ſaid, the* very Antichriſt *properly ſo called, which the Church in the times of the Apoſtles was ſo ſolicitous about, they not knowing how near his coming might be, nor having any diſtinct notion of him what an one he would prove when he came, though they were aſſured out of the Prophecies of* Daniel, *that, when he did come, he would prove horribly bad, as all the ſincere Servants of Chriſt have found him, his tyranny and ſalvage cruelty againſt them being unutterable, as the monſtroſity of his doctrines and groſs enormities in practice a thing beyond all conceit of any of the Apoſtolick Age, that one that profeſſes himſelf the ſucceſſour of St.* Peter, *the Vicar of Chriſt, the Bridegroom or Husband, if you will, of his*

his Spouſe the Church, and the Holy Father of Chriſtendome, nay ſuch an one as is ſtyled Holineſs in the very abſtract, ſhould be ſuch a man of Idolatry and bloud, a Deſtroyer and Murderer of the moſt faithfull and loyall Servants of Chriſt, whoſe Vicar notwithſtanding he pretends to be. But how well this name of Antichriſt *which St.* John *and the Primitive Church has beſtowed upon him does ſuit with him, that is, with the Pope or Papal Hierarchy, I have ſo fully ſet out in my* Idea of Antichriſtianiſm, *that I may well forbear to ſay any thing more here; but onely remind the Reader, which is the thing in hand, to what good purpoſe this firſt part of my* Appendage *is added, it making for the fuller confirmation, that the* fourth *Kingdome is the* Roman, *which is the foundation of the ancient Fathers Interpreting thoſe Viſions, which* we *know certainly to belong to the* Papacy, *concerning the times of* Antichriſt, *and that conſequently according as our Reformed Churches have ever declared, the* Pope *is he.*

For that is but a childiſh and fond ſubterfuge and fit for nothing but to ſobb off XXIV. That the Romaniſts falſe; *fools,*

Representation of *Antichriſt* and falſe Notion of *Idolatry*, to ſhelter their Church from ſeeming Idolatrous, and the *Pope* from appearing to be *Antichriſt*, is indeed an acknowledging the *Pope* to be *Antichriſt*, and their Church guilty of *Idolatry*.

fools, to interpoſe the above deſcribed Romiſh prefiguration of Antichriſt, as if Antichriſt muſt not be ſaid to come till a baſtard of the Tribe of Dan *ſit in the Temple of God at* Jeruſalem, *and declare himſelf the onely ſupreme God, and that he himſelf alone is to be worſhipped,* &c. *I ſay beſides the ridiculous fabuloſity of* Enoch *and* Elias *their coming again in the Fleſh, and their being ſlain by this Antichriſt, and their bodies lying dead three days and an half in the ſtreets of* Jeruſalem, *and then raiſed to life and aſcending into Heaven all the people of the City gazing upon them, that very one thing of his declaring himſelf to be the onely true God that is to be worſhipped, is a figment impoſſible, the Devil himſelf would not have that impudence, nor any Devil incarnate ſo little wit as to declare ſo, beſides that it is perfectly repugnant to the deſcription of Antichriſt in* Daniel *Ch.* 11. *where he is ſaid to worſhip the* Mahuzzim *together with a ſtrange God. Nor is Antichriſts deſcription* 2 Theſſ. 2. *ſuch as implies that he declares himſelf to be the ſupreme God who alone is to be worſhipped. For he is not ſaid* ἀποδεικνύναι ἑαυτὸν ὅτι ἐστὶν ὁ Θεὸς,

to

to ſhew himſelf that he is the true and onely God, but onely ὅτι ἐςὶ θεὸς, *that he behaves himſelf as if he were a God rather than a man, an* ἐπίγειος θεὸς, *as one of the Popes boaſted, that the people took the Succeſſours of St.* Peter *to be, or* Supremum numen in terris *as his glozing* Canoniſts *call him, and he abundantly exalts himſelf above God, I trow, that takes upon him to diſpenſe with his Laws and enact things quite contrary to them.*

But ſuch pitiful ſhifts are they put to that wilfully maintain a wicked cauſe for worldly Intereſt, that they muſt thus pervert the Idea's and notions of things to delude the ignorant, and draw ſuch an Image or repreſentation of Antichriſt *though never ſo falſe and fabulous, ſo be it may but ſhelter the Pope from appearing to be him; And to coin falſe notions of* Idolatry *ſuch as* Rubenus Eſſendienſis *has defined it, That it is the worſhip of* Latria *or truly Divine worſhip given to an accurſed Devil, and that directed in ſuch a ſenſe as it is directed to God, whereby he would excuſe the Church of* Rome *from Idolatry. But we have inſiſted too long already on this firſt part*

of our Appendage, we will onely add this, That in making ſuch groſs ſhifts as theſe, they do but betray their own guilt and inſinuate to the ſagacious, that unleſs ſuch a ridiculous and fabulous Image of Antichriſt as they ſet forth be admitted, the Pope *muſt be* Antichriſt, *and unleſs ſuch a falſe and illogical definition of* Idolatry *be allowed, the Church of* Rome *muſt be* Idolatrous, *that is, in brief, they confeſs their own guilt, and acknowledge the* Pope *to be* Antichriſt *and his Church* Idolatrous.

XXV. The ſecond part of the Appendage, the uſefulneſs thereof in ſetling the Table of Synchroniſms, and diſcovering the vain conceits of men about the Riſing of the Witneſſes.

But now for the ſecond part of the Appendage which proves that the Vials are to follow the Riſing of the Witneſſes, beſides that it is a confirmation of our Expoſition of the Prophecy of the Opened Book *as the former part of the Appendage was of my* Expoſition *of the* Viſions *in* Daniel, *and the third is of the* Epiſtolar Prophecy *in the* Apocalypſe, *it does alſo confirm Mr.* Mede's *Scheme of Synchroniſms ſuch as I have exhibited it in my* Epilogue *to my* Apocalypſis Apocalypſeos *with ſuch emendations and ſupplements as I have ſignified there. Which cannot but be a gratification to men of a ſtable and judicious Spirit, and who are delighted with a ſettled and*

orderly

orderly comprehenſion of things. But ſundry being not aware that the Vials, all of them follow the Riſing of the Witneſſes, and conſequently that the Witneſſes are riſen already in the late Bleſſed Reformation, buſy themſelves in the inventing new Epocha's *of the* Medial *or* Antemedial *Synchronals to fit themſelves for the foretelling (out of an itch of Prophecying or prognoſticating things future) when that will come, that is already paſt, as I have demonſtrated the Riſing of the Witneſſes to be, in this ſecond part of my* Appendage. *And they that have applied the late Bleſſed Reformation to the ſecond Vial, as* Mr. Mede *and after him* Peganius *has done, it was from this errour, that they took it for granted that moſt of the Vials preceeded the Riſing of the Witneſſes. And ſuch is the humour, fanſifulneſs and partiality of many, that they can hardly believe of themſelves, that the Witneſſes are riſen, till Kingdomes, Nations, and Principalities of their own party riſe into Political power, namely all* Epiſcopal, *all* Presbyterian, *all* Calviniſts, *all* Arminians, *all* Socinians, *and ſo of* Anabaptiſts, Quakers *and* Famuliſts. *But they erre knowing not the*

Scriptures or the true meaning of them, nor rightly considering the Records of History, where they may find what was the testimony of these Witnesses who are predicted to rise in the Reformation, and to be warred against before by the Beast and cruelly persecuted.

XXVI. The main Testimony of the persecuted Witnesses what it was, and that there was a Resurrection of these Witnesses in the Reformation.

As there was nothing to alledge against the Apostolicalness of their faith, they professing the Triunity of the Godhead and Divinity of Christ, and such like Articles of the Christian belief, and living accordingly, whereby they became idoneous Witnesses; so their plain and simple testimony against the Church of Rome *was this, That the Pope was that Man of sin or Antichrist, and their Church Idolatrous by reason of their adoration of the Host, invocation of Saints and worshipping of Images; and their Religion otherwise also grosly corrupt in seeking to propitiate God by their adhering to the multifarious vain and wicked inventions of men, excogitated onely for the gain of the Priest and the keeping the people in blindness and ignorance. This was the tenour of the Testimony of the Witnesses both in the* Pergamenian *and the* Thyatirian

Inter-

Interval of the Church, which they witneſſed with great ſavourineſs *and* aſſurance, *in virtue of the Spirit of life and holineſs in them: And perſons innumerable that bore the ſame teſtimony and were of the ſame ſentiments, inſtead of being ſtill mournfull Witneſſes in ſackcloth, or lying dead in a Political ſenſe in the ſtreets of the Myſtical Prophet-murdering* Jeruſalem (*the ſame with* Babylon *or* Ægypt *which ſignify the large juriſdiction of the Pope of* Rome) *at the Reformation had a reviving into Political Power again, and aſcended, in ſeveral Kingdomes, to the higheſt Honours, Dignities and Employments in Church and State. Which therefore as I have proved in this part of my* Appendage *muſt needs be* the Riſing of the Witneſſes, *they being of the ſame mind and profeſſion with thoſe that were ſo grievouſly perſecuted and kept out of all power, nay burnt at the ſtake, murdered and maſſacred God knows how many hundred thouſands of them.*

And at this very day our own Church of England, *partly in her* Homilies, *partly in her* Articles *and* Liturgy *gives the ſame teſtimony of the Church of* Rome, *even that ſhe*

is

is that old painted harlot of Babylon *with her cup of fornication, that is, of Idolatry, and that the Pope is Antichriſt, as I have ſhewn in my* Synopſis Prophetica, *Book* 2. *Ch.* 21. *Which, whenas our own Church, which ſeems moſt moderate, does ſo plainly atteſt, we may be ſure the reſt of the chiefeſt writers of the Reformation do not mince the matter at all. And if there be any perſons in the Reformation any where that at all recoyl from this teſtimony, it is becauſe the Spirit of life and holineſs is decayed in them, and the groſs Spirit of this world has blinded their eyes and darkened their underſtandings, and hardened their hearts againſt the truth, they preferring worldly power, pomp and riches before the purity of Gods worſhip. Wherefore, I ſay, this is one great uſefulneſs of my demonſtrating the* Vials to follow the Riſing of the Witneſſes, *in that it is thence manifeſt, that the Viſion of the Riſing of the Witneſſes was fulfilled in the late Bleſſed Reformation, there being thus no other Viſion to predict it but this.*

XXVII. A ſevenfold uſefulneſs of

Which concluſion contains a manifold uſefulneſs in it. For, firſt, that acclamation in Heaven

Heaven upon the Riſing of the Witneſſes, That the Kingdomes of the world were become the Kingdomes of the Lord and of his Chriſt, *namely after ſo many Principalities, Provinces and Kingdomes had caſt off the Pope in the late Bleſſed Reformation, what does this imply but that they were before in the hands of Antichriſt, and that where the Pope has any Dominion it is* ipſo facto *Antichriſts Kingdome, and on the contrary that all the Reformed parts of Chriſtendome are the Kingdome of Chriſt, and indeed the fifth Monarchy begun. Which ought to ſtop the mouths and carrears of an ignorant and Fanatical ſort of men that cannot ſee wood for trees, and ſeek for a fifth Monarchy in a fifth Monarchy, whenas ſo conſiderable a part of it is erected before their eyes already. But as I noted above, ſuch is the folly and freakiſhneſs of ignorant and conceited men, that they would not willingly acknowledge the Witneſſes to be riſen till thoſe of the ſame crotchets with themſelves,(whole Kingdomes and Nations of them) have got into power.*

proving the Late Reformation(from the Vials following the Riſing of the Witneſſes) to be the Riſing of the ſame. The firſt uſefulneſs, *viz.* The diſcovery of the Popedome to be the Kingdom of Antichriſt, and Reformed Chriſtendom the Kingdom of Chriſt.

But it is very true and extremely worth our noting, that, as in the times of the old Ro-

Roman Paganiſm all thoſe that profeſſed Chriſt according to the tenour of what we call the Apoſtles Creed, though in the mean time they had ſeveral different conceits about things that appertained to the Chriſtian Religion, were notwithſtanding lookt upon as the Kingdome of Chriſt in oppoſition to the Kingdome of the red Dragon, the Pagan perſecutive Roman Empire; ſo all the Reformed Churches, States and Kingdomes, though ſome Lutherans, *others* Calviniſts, *ſome of one opinion, others of another, yet they keeping to the old Orthodox Faith of the* Triunity *of the* Godhead *and* Divinity *of* Chriſt, *acknowledged by the Church in the Symmetral times thereof, and renouncing the Communion of the Roman Church for her groſs Idolatries and wretched and intolerable Superſtitions and humane inventions, whereby ſhe has ſo notoriouſly adulterated the purity and ſimplicity of the Chriſtian Faith and worſhip, all theſe I ſay, are juſtly deemed the Kingdome of Chriſt, in oppoſition to the Dominion of the Pope or Kingdome of* Antichriſt.

XXVIII. The ſecond Uſefulneſs. *Whence as I was a going to ſay a ſecond ſpecial uſe of this our demonſtration, that the late*

late Bleſſed Reformation *was the fulfilling of the Viſion of the* Riſing of the Witneſſes, *is the undeceiving of thoſe they call the* Fifth-monarchy men, *who would pretend to begin the fifth Monarchy, and upon that account raiſe commotions and tumults, whenas it is ſo ſtupendiouſly and ſurpriſingly by the ſpecial providence of God, begun already.* against the Fifth-monarchy men.

And let a third uſefulneſs be to reprove them, that out of raſhneſs and conceitedneſs or any other worſe principle vilify and contemn this great work of God the late happy Reformation, whether it be thoſe that think there is too much done already, they having an hankering again after the Fleſh-pots of Ægypt, *the worldly bigneſs and downbearing Dominion of a tyrannical Clergy over an affrighted and beſotted Laity, who are made to believe, or at leaſt out of fear to profeſs any thing that makes for the worldly Intereſt, the Gain or Revering of the Prieſt: (for who without aſtoniſhment and affright can look upon ſuch a Prieſt as profeſſes himſelf, and is believed to be a Creatour of his Creatour, and by a few words to be able to change a piece of bread into the very perſon of Chriſt who is to be worſhipped with* Latria XXIX. The third uſefulneſs, againſt the Contemners and Deſpiſers of the Reformation, or unjuſt cenſurers of it.

as being God Bleſſed for ever?) or it be thoſe that have private phanſies or freaks of their own, and think never enough is done till Reformation come up to the meaſure of their conceit, nor will ſuffer the Witneſſes to riſe or acknowledg them riſen, till things aſcend to the pitch of that peculiar Idea which they have formed in their private imagination. Whenas God be thanked things are in ſo good a frame for example in our Engliſh Church, that nothing hinders but that a man may be a moſt perfect and accompliſhed Chriſtian holding Communion with her.

Galat. 5. 22. The fruits of the Spirit are Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs, Faith, Meekneſs, Temperance. *Which of theſe fruits or priviledges of the Spirit I beſeech you may you not injoy (if it be not long of your ſelf) holding Communion with the Church of* England? *And as for the works of the*

Galat. 5. 19. *Fleſh*, Adultery, Fornication, Uncleanneſs, Laſciviouſneſs, Idolatry, Witchraft, Hatred, Variance, Emulation, Wrath, Strife, Seditions, Hereſies, Envyings, Murders, Drunkenneſs, Revellings, *are theſe any of them, any conditions of the Communion of the Engliſh*

Engliſh Church as ſome of them are of the Church of Rome, *as particularly that of* Idolatry, *to ſay nothing of* Hereſy, *of* Murder *and* Bloud, *of which that Church ſtands ſo deeply guilty, which yet ſhe juſtifies herſelf in, and they in a manner ſubſcribe to it, that joyn in Communion with her. But as our Church engages none in the guilt of ſuch deteſtable wickedneſſes, ſo it apertly declares againſt all the reſt of the vices of this black roll, and has a pure and unexceptionable form of the worſhip of God, devoid of all Idolatry and Superſtition. Whence thoſe people that ſo ſlight and vilify the Reformation which Gods providence has brought to paſs amongſt us, their Ingratitude is monſtrous and horrid, and I pray God it may be never laid to their charge. They will be reforming the Reformed Churches, in things indifferent; why do they not reform themſelves from their own vices and corruptions which are not indifferent, they having ſo full and fair opportunity by the free enjoyment of the Goſpel, and no man requiring unlawful things of them, as they were required in that deplorable condition under the Church of* Rome?

XXX. The fourth uſefulneſs, The Conciliation of due Reverence and Obedience to all the Magiſtrates as well Spiritual as Temporal in Reformed Chriſtendome.

Wherefore fourthly, All Magiſtrates ſupreme and ſubordinate in Reformed Chriſtendome being in truth the eſtabliſhed Powers, whether ſpiritual or temporal, of the Kingdome of Chriſt in oppoſition to the Kingdome of Antichriſt, this ought to be a rouſing motive I trow, to all in the Reformed Churches to give due Reverence and Honour to them as the appointed Miniſters of the Kingdome of Chriſt, and be obedient (in all things lawful) to the powers both Eccleſiaſtical and Civil, and make no Schiſms in the Church, much leſs behave themſelves rudely and malapertly as the cuſtome of ſome has been, as if they forſooth were the only children of the Kingdome, when nothing but fanatical pride or miſtake, or the perfidious ſuggeſtions of foreign Emiſſaries, or the envy of Satan has driven them to ſuch miſdemeanours to ſlur and diſgrace the Reformation as much as he can.

But it being thus apparent that the Reformed Magiſtrates are the Riſen Witneſſes ruling in the Kingdome of Chriſt in oppoſition to the Kingdome of Antichriſt or Dominion of the Pope, whom the Reformed Princes have juſtly caſt off, as it appears out of the fulfilling of the

the Viſion, not onely thoſe of the Reformed Perſuaſion are to come in to the Church and leave their Schiſm, but thoſe alſo that yet continue Romaniſts, it is not onely lawfull for them (the Dominion of the Pope being thus by Divine ſentence abrogated and made null in England *and in the reſt of the Reformed Countries) but their indiſpenſable duty to renounce their Communion with the Church of* Rome, *and communicate here with our Engliſh Church, as elſewhere with other Reformed Churches, and ſo become both good Chriſtians and good Subjects at once. But for thoſe of the Proteſtant Perſuaſion to divide and ſubdivide (which is but to doe that which all the activity of the Emiſſaries of Antichriſt is chiefly employed about) ſurely is a ſtrange fruit of the Spirit, which yet the moſt factious amongſt them moſt of all boaſt of. If it be not the Spirit of Pride and Hypocriſie, it is yet certainly the Spirit of Giddineſs, Imprudence, and Indiſcretion.*

XXXI. The fifth uſefulneſs, For the juſtifying the Reformation from all imputation of injury or He-

Fifthly, The Impletion of this Viſion of the Riſing of the Witneſſes *in the Reformation, juſtifies all the Reformed Princes in Chriſtendome in their caſting off the Pope, from all ſhew of injuſtice or Hereſy which the Papal party*

reſie in caſting off the Pope.

party would charge them with, and demonſtrates a Right in all the reſt of the Princes of Chriſtendome to doe the like, it being but the recovery by degrees of the Kingdome of Chriſt out of the hands of Antichriſt, and delivering themſelves and their people like ſo many good Moſes's *from that ſalvage Idolatrous and impious Dominion and worſe than* Ægyptian *ſervitude of that myſtical* Pharaoh *the Pope of* Rome, *who has ſo notoriouſly and prodigiouſly defiled Chriſtendome with Idolatry and bloud.*

XXXII. The ſixth uſefulneſs, to ſhow the hainouſneſs of either publick or private perſons Revolts from the Reformed Religion to Popery.

Sixthly, it being ſo manifeſt that the Kingdomes and Principalities recovered out of the hands of the Pope that ſignal Antichriſt predicted by Daniel, John *and* Paul, *are indeed the Kingdomes of the Lord and of his Chriſt, and that the ſupreme and ſubordinate Magiſtrates both temporal and ſpiritual ſet over them, are ſet over them as the Vicegerents and Miniſters of Chriſt, in oppoſition to the Kingdome of Antichriſt, the duty of all ſuch is ſo to diſcharge their offices as remembring they muſt one day give an account to Chriſt how well they have defended or enlarged his Kingdome, or protected his loyal ſubjects in it, nor given any advantages to thoſe of the Kingdome of Antichriſt*

to

to incroach upon or get foot-hold againſt the faithful Subjects of Chriſts Kingdome.

But that any Magiſtrate ſpiritual or temporal ſhould be ſo diſloyal to Chriſt as to betray any part of Chriſts Kingdome into the hands of Antichriſt, that is a thing that none can think on without unſpeakable aſtoniſhment and horrour. Certainly they muſt have a deep Melancholy and darkſome jealous mind, that can ſo much as fanſie it poſſible to come into any ones breaſt ſo to doe, that remembers he is intruſted with ſuch a charge from our Saviour Jeſus Chriſt, who is King of Kings and Lord of Lords, and has the keys of Hell and Death. Which conſideration touches alſo private perſons in proportion as well as publick Magiſtrates, as many as leave the Reformed Communion to joyn themſelves to the Church of Rome. *For how can they excuſe themſelves from treachery againſt the Kingdome of Chriſt by thus liſting themſelves amongſt the ſlaves of Antichriſt? But it is no pleaſure to me to inſiſt on ſo Tragical a ſubject.*

Seventhly and laſtly, There is this uſe alſo XXXIII. *of our demonſtration, that the late Bleſſed Reformation is the fulfilling of the Prophecy* The laſt uſefulneſs, for the freeing

of

mens minds from the vain fear of the Witnesses being to be slain, and as idle hopes when they are slain that they will rise within three years and an half.

of the Rising of the Witnesses, in that it may free men from falsly conceived fears and hopes of the Witnesses being to be slain and their bodies to lye three years and an half dead, and then presently to rise again, and then that there will insue such glorious times as none can easily pre-conceive: Which is founded upon as little ground or reason, as that conceit of 666 *was of being the year of the ruine of* Rome, *a thing which I always declared against as having no ground on any Prophecy in Scripture. But that* London *was burnt that year all know. And whether this conceit was not furthered by some in order thereto to put a dodge upon the Protestants to weaken their Faith, and to make the pretending to understand Prophecies in prejudice to the Popedome, ridiculous, let those that understand the Intrigues of the burning of the City better than I, declare their opinion.*

In the mean time since all may rest satisfied that the Rising of the Witnesses *is past and consequently their being* slain *and* lying dead three days and an half *in the street of the great City that is called* Sodom *and* Ægypt, *let every one discharge himself of that* Panick *fear,*

fear, as if it were a thing yet to come, and of that Romantick *hope, if it were to be done, that they would riſe again within three years and an half, that ſo they forſooth may wiſely ſtep aſide under ſome convenient ſhelter till the fatal ſtorm be blown over; but let all that have any faith in or kindneſs for the Reformmed Religion with joynt Effort reſiſt the ruſhing in of Popery by ſincere repentance and hearty prayer to God that it may never reenter this Nation again, nor any Nation elſe that has been gained out of the hands of Antichriſt; and let us bewaile our unworthineſs and unthankfulneſs to God that we have not ſufficiently eſteemed nor valued this wonderfull work of his, that he has brought things to that paſs he has in the late Bleſſed Reformation, and be morigerous to the Magiſtrate as well Spiritual as Civil in all things indifferent, and heartily love one another of whatever different perſuaſion we may be, that has no Impiety nor Immorality in it, and then God will love us all, and be our mighty Deliverer and Protectour.* * But if ye bite one another, *ſaith the Apoſtle,* take heed ye be not conſumed one of another. * *Galat.* 5. 15.

XXXIV. Reasons why he added the third part of his *Appendage*, as first from the *Sardian* Church its being so plain a Representation of the Reformed Churches, as *Balthasar Willius* and *Ludovicus Crocius* had noted before him.

But of this I may have further occasion to speak, in the giving my reasons why I added the third part of my appendage, viz. My twenty Arguments *for the proving the Vision of the seven Churches to be a Prophecy of the State of the Church from the beginning thereof to the end of the world. For I think it of very good use and moment that we be assured of this truth for these two main reasons especially. First that it appearing so plainly, That the Church of* Sardis *stands for the Reformed Churches, as they are called, we may look our selves in that glass and see our spots and blemishes therein, to amend them. For that we are signified by that Church even they do acknowledg who otherwise differ something from me in the determining the Seven Intervals of these Churches (but have declared, as I find, long before me, that this Vision of the Seven Churches is a Prophecy of the State of the Church to the end of the World) while they expresly deliver that the* Sardian *Period as they call it, is the Period of the Reformed Churches commencing from* Luther *and* Melancthon's *time, &c. Thus* Balthasar Willius *a sober and learned German Doctor*

in

in his Commentary on the Prophet Zachary *(and indeed he is ſo well aſſured of the truth of the Viſion of the Seven Churches being a Prophecy of the Church from the beginning thereof to the end of the world, that he makes it the Baſis of a ſpecial part of his Commentary) borrowing his firſt light from his Maſter* Ludovicus Crocius, *whom he calls* clariſſimum ſuo ſeculo Theologiæ Aſtrum, *gives his ſuffrage touching the fifth Period of the Church in theſe words.* Quinta Periodus, *ſaith he,* eſt *Sardenſis* à Reformatione cœptâ per *Lutherum, Melanchthonem, Zwinglium,* alióſq; veritatis Doctores in hunc uſq; diem durans, in qua puritas doctrinæ Apoſtolicæ morte operum, proh dolor! dedecoratur, & ii quibus lux Evangelii fulget limpidiſſima, contentionibus, odiis ac diſcordiâ colliduntur, & ſomno vitiorum ac luxuriæ ſepulti jacent. *Which is a free perſtriction of the diſorders obſervable in the Reformed Churches, how they hold the truth of God in unrighteouſneſs, and I wiſh it were not as true as free. But there be a few names, God be thanked, even in this* Sardis *which have not defiled their garments, of*

whom Christ foretells that they shall walk with him in white, for they are worthy.

XXXV. The faults of the Reformed Churches laid before them, with Comminations from Christ in his Epistle to the Church in *Sardis*.

But the rest may read their defects or corruptions in the Epistle itself. Where Christ tells the Sardian *Church, that is, the Reformed Churches, that they have a name that they live, because they have zeal and heat, which seems to be a symptome of life, but it is not for the true indispensable Christian life but for or against this opinion or that ceremony, whenas they are cold at the heart to what is the onely life of a Christian, Humility, Purity and Charity. To which they are either dead or in a profound sopor. Whence Christ says to them* Γίνε γρηγορῶν, *as St.* Paul *in the behalf of Christ in another place,* Ἔγειραι ὁ καθεύδων *Awake out of this deep sleep or lethargy, and keep thy self awake and strengthen the things that are ready to dye, that is, Faith in God and Christ and of a life to come. For it is horrid to consider how far Atheism, Unbelief, and Epicurisme has spread itself even amongst the Reformed Churches themselves, these monsters having grown upon us as our zeal has relaxated against the Church of* Rome. *For to such all Religions are alike, if the worst be not the*

Apoc. 3. 2.

Ephes. 5. 14.

most eligible, with them especially of the Clergy, it serving best for the pride, power and profit of a corrupt Priesthood.

But Christ bids them remember how they have received and heard, *from the ancient Prophets and Apostles, and from the late* Witnesses *to the truth, as by whom they were expresly informed that the* Pope *of* Rome *was the great* Antichrist, *and his Church a Synagogue of* Idolaters. *That the Popedome is Antichrists Kingdome, and consequently for one to forsake the Reformed Religion and betake himself to the Church of* Rome *is little better in* foro Divino *than rebellion and treachery against the Kingdome of Christ. Wherefore says Christ to the Church in* Sardis, Hold fast *and be no revolters, but renew and resume your ancient zeal for the Purity of Gods worship and the Power of Godliness, your ancient Jealousy for the honour of God against Idols and Image-worship and other kinds of Idolatry and Heathen-like Superstitions, your horrour and detestation of all Debauchery and Scandal of life, lest he whose eyes are more pure than to behold Iniquity, loath you and turn off from you on a sudden, and leave you*

to

to be a prey to your insulting enemies. So that here is Commination of misery enough to the Reformed Churches unless they repent, without recourse to the slaying of the Witnesses, the fulfilling of which Prophecy is already past.

XXXVI. The second reason why he added the third part of his Appendage, *viz.* For the Description sake of the *Philadelphian* Interval which is to succeed the *Sardian*.

But in the mean time it is apparent enough from this first consideration, namely the usefulness of the Epistle to the Sardian *Church for the representing the defects and corruptions of the Reformed Churches to their view, that I had reason why I should be solicitous to make good that the Vision of the Seven Churches is a Prophecy of the state of so many Intervals of the Church from the beginning thereof to the end of the World. And the other main reason is the description of the state of the succeeding Interval of the Church in Christs Epistle to the Church in* Philadelphia.

Which glorious Character is exposed to the view of the Sardian *Church as a* Pharos *to mariners on a dangerous Sea in a dark night, that they may know towards what to make to, and that the Reformed Churches may be assured that Christ intends such a state of his Church upon earth, at the next turn, as shall be* without either spot or wrinkle or any such

ſuch thing, but that it ſhall be holy and without blemiſh. *For for this very cauſe did he yield himſelf to the death of the croſs, as you may ſee,* Epheſ. 5. 25. *But of the* Sardian *Church it is ſaid expreſly, that her* works are not found perfect before God, *Apoc.* 3. 2. *And for this reaſon certainly, moſt eſpecially are they not found perfect, becauſe they are not done in charity, according to that precept of the Apoſtle,* 1 *Cor.* 16. 14. Let all your things be done in charity, *which the Apoſtle elſewhere calls the bond of perfectneſs, and is indeed perfectneſs itſelf, without which, nothing is right nor perfect, nor can well hold together. This is the thing that is eſpecially wanting in the Reformed Churches, and is the very Title and Inſcription of the next Interval of the Church, which is the Church of* Philadelphia, *The Church of Holy Love or Charity. For that Church will count every ſon of* Adam *their brother, as the good* Samaritan *did every one his neighbour.*

Wherefore this condition of the Church that is next, is exhibited to our view as an high golden tower with cryſtal windows on the Sea ſide, full of Lights by night, and the burniſhed

gold

gold and cryſtal gliſtering in the ſun by day, to ſhew us whitherto we ſhould ſtear our courſe, that we may conform all our outward actions and inward motions as near as we can to this excellent principle of Charity. The nature whereof St. Paul *has ſo accurately deſcribed on purpoſe, one would think, that we might be guided by the light thereof. And it is ſo Divine and* tranſcendent *a principle,* or deep *and profound, that a man may give all his goods to the poor and his body to be burnt, and yet either not have* reached *it,* or *elſe* overlooked *it, and ſo be devoid of it, when a man would think that ſo great a zeal and Liberality could not be without that Celeſtial flame of Holy Love.*

XXXVII. St. *Paul's* deſcription of Charity with a brief explication thereof, and conſequently of the ſtate of the *Philadelphian* Church.

But methinks I hear you ſay, if theſe be not ſure Symptomes of it, what I beſeech you are? The Apoſtle will tell you. For whenas the former things may be done out of Self-Intereſt, *the Apoſtles deſcription is of a pure and holy* unſelf-intereſſed *Love, that ariſes out of the Ruines, Death,* or *Annihilation of the* Old Man, *in us, and is that* Rectitude of Spirit, *of which our Saviour Chriſt declares,* Bleſſed are they that hunger and thirſt after righteouſneſs,

Matt. 5. 6.

teouſneſs, for they ſhall be ſatisfied. *As on the contrary they are in a* ſad condition, *that never felt this hunger and thirſt in them, and are thereby convicted to be mere Strangers and Aliens from the* Life of God. *But out of the Annihilation and Mortification of our own impetuous ſelfiſh will or luſt, which is our true purification from the life of the Fleſh, does this Divine or Unſelf-intereſſed Love ariſe, the effects whereof* Paul *deſcribes thus:*

Charity ſuffereth long, *that is to ſay, is ſlow to anger; and no wonder, Anger being properly a paſſion raiſed out of a ſenſe of injury done to ones ſelf.* 1 Cor. 13. 4. *Charity* is kind, *as being the Image of that God who according to Saint* John *is love itſelf.* Charity envieth not, *Foraſmuch as the good of the Univerſe, and of every man in particular is the very life and pleaſure of the regenerate ſoul, whoſe real Regeneration is into this Divine Love.* Charity οὐ περπερεύεται, does nothing ſcurvily, raſhly *or* tumultuarily, *foraſmuch as this Grace ariſes out of the allaying or extinguiſhing all the Impetuoſities of our own wills and luſts.* Is not puffed up, *this Spirit of Charity being*

not an huffy blaſt of crude Enthuſiaſm, but the permanent and ſolid life of God in us, into which our Souls are regenerated by the operation of the Holy Ghoſt. Doth not behave it ſelf unſeemly, *no not to her Equals, much leſs Superiours, leaſt of all to the publick Magiſtrates, as being the ordinance of God, but gives honour to whom honour, and tribute to whom tribute is due. For in the life of* Charity *all the quick Sentiments of* Juſtice *and* Decorum *are eminently contained.* Seeketh not her own. *And good reaſon, ſhe being not a Self-lover, or lover of her own Sect or Faction, but that unſelf-intereſſed Love, whoſe glory and joy is in the good of all mankind, and in reference thereto, is mainly ſenſible and ſolicitous of the common Intereſt of the Kingdome of Chriſt, which ſo much concerns the ſalvation of men, and for this reaſon alone, a ſincere oppoſer of the Kingdome of Antichriſt.* Is not eaſily provoked, *to wrath and invective ſpeeches or ſevere deſigns, as commonly Factions are affected one party againſt the other.* Thinketh no evil, *makes no miſconſtructions or perverſe collections from the Opinions or Actions of men (that are capable*

pable of better Interpretation) out of an ill will towards them. Rejoyceth not in iniquity, *though carried on with never ſo cunning Intrigues and never ſo good ſucceſs in the behalf of any Party.* But rejoyceth in the truth, *that is, In honeſt, true and plain dealing, not the preference of a Party but the common Intereſt of the true Church of Chriſt being the onely allowable ſpring of her Joy. Charity* (πάντα στέγει, *for that I look upon to be the more likely reading and not* στέγει, *becauſe* πάντα ὑπομένει *which bears the ſame ſenſe comes ſo preſently after*) Loveth all things, *that is to ſay, is a ſincere lover and hearty imbracer of the whole Creation of God and a rejoycer in his works.* Believeth all things, *that is, All the Fundamentals, at leaſt, of the truly ancient and Apoſtolick Faith, in vertue of that purification of the Soul whereby ſhe has arrived to this tranſcendent ſtate of Divine Love.* Hopeth all things, *namely firmly expecteth all thoſe great and gracious promiſes of a Bleſſed Immortality after this life, and the Glories and Enjoyments thereof, in which hope ſhe is ſo fixt and ſtedfaſt, by reaſon of the purity of the Soul, and preſence*

of the Divine Spirit in her, that as it follows (buoyed up by this full perſuaſion, and chiefly in aſſurance it is for the glory of God and the good of his people) ſhe, Endureth all things, *being aſſured that God whom St.* John *calls Love, and with whom ſhe is united by faith and love, can carry her through a thouſand perſecutions and deaths, and yet repoſe her ſafe at laſt in his own boſome.*

Which is according to that couragious profeſſion of the ſame bleſſed Apoſtle, Rom. 8. Who ſhall ſeparate us from the Love of Chriſt? ſhall Tribulation, or Diſtreſs, or Perſecution, or Famine, or Nakedneſs, or Peril, or Sword? Nay in all theſe things we are more than Conquerours in him that loved us. For I am perſuaded, that neither Death, nor Life, (*the fear of the one, or the love of the other*) nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, nor Height, nor Depth, nor any other Creature ſhall be able to ſeparate us from the Love of God, which is in Chriſt our Lord.

XXXVIII. That the *Sardian*

This is that moſt excellent, glorious and ſalutiferous Idea or Character of the Philadelphian

phian *ſtate of the Church, which is immediately to ſucceed the* Sardian, *and in which alone the Reformed Churches muſt hope to be in ſafe Harbour indeed. But in the mean time the nearer we compoſe our ſelves to this great Pattern, in the greater ſafety and better condition ſhall we be. If we will lay aſide all our Diſſentions and Animoſities, all our Factions and Schiſms, and remember that for all the ſtir and noiſe we make about Opinions and Ceremonies and Forms of Government, in the eſteem of our Lord Chriſt we are but dead bodies (for ſo he declares to the Church in* Sardis) *being deſtitute of the life of Chriſt, which is the Spirit of Love, whoſe fruits and effects I have above deſcribed out of St.* Paul: *If we could but have ſo much zeal and ardour of mind to promote the Indiſpenſables of Chriſtian Religion as every Sect has to promote ſuch Forms or Opinions as Chriſtianity can well want, and yet be moſt effectual for the Salvation of Souls, which is the end of our Religion, it would be a wholſome ſymptome or ſign of our Recovery. For this undoubtedly would bring along with it all Decency and Order and Morigerouſneſs to the Ma-*

Church, the nearer ſhe makes towards the Pattern of the *Philadelphian*, the greater will be her ſafety, but that her ſlackneſs there may hazard all.

Magiſtrate, whether Eccleſiaſtical or Civil in things indifferent, and cement us together and conſolidate us into one inexpugnable Temple of Chriſt, able to bear off all the aſſaults of the Emiſſaries of Antichriſt; whereas now Diviſions and Factions, Animoſity and Diſcord, amongſt our ſelves, is like to make us a prey to the common Enemy. Theſe things are lively repreſented to us in theſe two Epiſtles, the one to the Church of Sardis, *the other to the Church of* Philadelphia, *which therefore made me ſo ſolicitous to confirm to all the World that Truth, and here again repeatedly to declare it,* That the Viſion of the Seven Churches is a Prophecy of the State of the Church from the beginning thereof to the end of the world.

XXXIX. The third and laſt reaſon of his adding the third part of his *Appendage*.

To which I will onely caſt in this third reaſon, That it makes much for the Gracefulneſs and Elegancy and Enraviſhing Artifice of this Divine Volume of Prophecies, the Apocalypſe, *that the Viſion of the Seven Churches be acknowledged ſuch a Prophecy as I have deſcribed, eſpecially if we conſider how the order of the* Intervals *agree with the order of the* Synchronals *of the* Sealed *and* Opened

Opened Book-*Prophecies, and particularly how the* Church *of* Sardis *falls in with the* Rising of the Witnesses, *on which things it is needless here to enlarge any further and not at all convenient, my Preface having already swelled so exceeding much beyond my expectation.*

Onely I will remind the Reader that I am not alone in this my confidence of the Vision of the Seven Churches being such a Prophecy, those two eminent Theologers Ludovicus Crocius *and* Balthasar Willius *(an Authour that was very lately sent me by a Reverend and Learned Friend) discovering the same truth before me, and the latter so well assured of it that he makes it the ground of his Exposition of a considerable part of the Prophecy of* Zachary *as I have intimated above, and the more of us hitting upon and approving the same Notion, unknown to one another, it ought to be the greater confirmation to others that the Notion is natural, sound and true. Thus have I with all imaginable sincerity and freeness given an account of this my* Exposition of the Divine Visions of Daniel *and of my annexing the* Threefold Appendage *thereto.*

And

XL. The Authour's Justification of his Zeal for the truth of the Reformed Religion from the seasonableness thereof, lest men dishonour God and the profession of true Religion by their foul Apostasie.

And now that this my just zeal for the truth may not seem to any one either unseasonable, immoderate, or extravagant: That it is not unseasonable *I think is over apparent, there being that strong Effort by the Popish Party to bring their Religion again here into* England; *and therefore it is the duty of every one of my Calling, as he finds himself tolerably appointed for it, to instruct the people touching the* Solidity *of our* Reformed Religion *and of the* Detestableness *of* Popery, *such as it may be made out to be either from Reason or the Divine Oracles. For, for a Nation, Priest and People to turn in a moment from one Religion to another, as contrary to one another as Light is to Darkness, and Christ to Antichrist, surely must be the greatest slur that ever was put on the Profession of true Religion since the world stood, and the greatest gratification and Triumph, which that Triumvirate of pestilent Wits ever yet have had, I mean the* Atheist, Antichrist, *and the* Devil. *And verily there being that vast difference betwixt the Reformed Religion and Popery,* this *consideration* alone, *one would think, should put an effectual stop to any ones revolt, that is not*

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an Infidel and believes nothing of a life to come, viz. *That if he does not ſtand his ground in this aſſault, nor be driven off by the terrour and affright of men, he cannot aſſure himſelf, but if the like threatnings of death and cruelty were uſed to him to renounce* all *Chriſtianity whatſoever, that he might be an* utter *Apoſtate from Chriſt, paſs over to* Turciſm, *nay* Paganiſm, *and at laſt be perſuaded humbly to ſalute, not the cloven toe, but the hairy backside of the black Goat in a Nocturnal conventicle of Witches. The Conſciouſneſs of which baſeneſs and impiety of ſpirit to him that has any ſenſe of Religion left in him, one would think, ſhould be more affrightful to him, than the menaces of the moſt cruel Tyrant, or the very flames of Hell. Wherefore there being ſo ſtrong an Effort and tugg to debauch a Nation on this manner, how can it be* unſeaſonable *by all honeſt means to endeavour to keep them ſound, that God be not diſhonoured, nor Religion ſlurred before the eyes of this Atheiſtical world, by ſo foul an Apoſtaſie?*

Nor is there any thing of Immoderate- XLI. That there is no Immode-
neſs *or* Extravagancy *in this my zeal for*

rateneſs nor Extravagancy in his zeal for the Reformed Religion.

ſo good a cauſe. For I herein offend neither the Law of God nor man. And I doe but that duty I owe to my Prince, Church and Country, in defending the eſtabliſhed Religion of the Land againſt all Oppoſers or Underminers of it; and being what I defend is true, I have the Apoſtles warrant if not command to be zealous in it, Gal. 4. 18. *who tells us,* It is good to be zealouſly affected always in a good matter. *It is not onely aſſerted by our Church but it is irrefutably proved by able writers of our Church, that the Church of* Rome *is Idolatrous. And the moſt horrid murders they have committed upon innocent ſouls hundred thouſands of them, becauſe they would not commit Idolatry with their Church, all Hiſtories ring thereof. Wherefore our Church in her Homilies does not ſtick to intimate this bloudy Idolatrous Church to be that Harlot in the* Apocalypſe *upon the Seven Hills, as alſo that the Pope of* Rome *is the Antichriſt. And Biſhop* Jewel *in his Volume againſt* Harding, *appointed by authority to be in every Church, expounds the Man of ſin* (2 Theſſ. 2.) *whom all the Ancients underſtood of Antichriſt, of the Biſhop of* Rome, *making the Antichriſt predicted there,*

to

to be the Pope. And indeed what Proteſtant writer before Grotius, *ever expounded that Prophecy of any other than the Pope? But how abſurd and ridiculous* Grotius *his Interpretation is, I have abundantly ſhewn in my* ⋆ Synopſis Prophetica. *Now what extravagance is it in me who further confirm what our Church holds (to ſay nothing of other Churches) by a more perfect and accurate account of the Prophecies of St.* John *and* Daniel? *Wherein I ſhew all thoſe Prophecies that the Ancient Fathers interpreted of the times of Antichriſt himſelf, neceſſarily to belong to the Papal Hierarchy. And for* Antiochus Epiphanes *whom they lookt upon as a Type of Antichriſt, I have further ſhewed how lively a Type he alſo is of the Pope. So fitly do things agree and cohere all along, in every place.*

* Book 2. Chap. 19.

And verily I am ſo well aſſured of the truth of the Expoſitions I have exhibited of Daniel *and St.* John, *thoſe parts eſpecially that appertain to the deciding of thoſe grand Controverſies betwixt the Church of* Rome *and the Proteſtant Churches,* viz. *whether that Church be* Idolatrous, *and the Pope* Antichriſt,

XLII. With what great ſincerity and aſſurance the Authour has writ his Expoſitions of *Daniel* and the *Apocalypſe* eſpecially in thoſe

parts that concern the grand points betwixt us and the Church of *Rome*.

christ, *that I dare in an humble confidence ſpread them in the ſight of Heaven before God and his Holy Angels and the Bleſſed Spirits of the Saints departed, and particularly St.* John *and* Daniel, *the two inſpired Penmen of thoſe Divine Viſions, which the ſpecial Providence of God has left to the comfort and direction of his Church, and appeal unto them whether the* Expoſitions *be not true.*

Not that I expect any miraculous voice from Heaven in atteſtation to the truth of the ſaid Expoſitions, *but to ſignify thus to all the world with what ſincerity and aſſurance I have written them. Which I would have chiefly underſtood of the aboveſaid Controverſies and of my Applications of* things paſt. *But as for what is to come, that of the Poet may here take place,*

Μάντις δ' ἄριςος ὄϛις εἰκάζει καλῶς.

as he is the beſt Hariolus *that* gueſſes *well, ſo he the beſt Interpreter of Divine Prophecies that gives a* rational *account (whatever the Event may prove) touching ſuch paſſages of them as concern things yet* future. *Which I ſpeak*

ſpeak in reference to my Expounding Dan. *Ch.*11.*verſ.*45. *of the taking of* Rome *by the* Turk, *which I heartily wiſh the Papal Hierarchy may prevent by a timely repentance of their Idolatry and bloud.*

But the like fears and jealouſies of holy men in former time touching the Turks *overrunning the Weſt for their Idolatry, are expreſſed in our Churches Homily upon that ſubject, to which I refer the Reader. But as for the truth of my* Expoſitions *which reach the main points, whether the Church of* Rome *be not that* Babylon *the great, the mother of Harlots with the golden cup in her hand full of abominations and filthineſs of Fornication, the woman on the Seven Hills that is drunk with the bloud of the Saints and the bloud of the Martyrs of Jeſus, and whether the Pope be not the Antichriſt and the Papal Hierarchy underſtood in all thoſe Prophecies in* John *and* Daniel *which the Ancient Fathers and Primitive Writers underſtood of Antichriſt (whence it is manifeſt that the Pope with his Hierarchy is he) theſe things I profeſs are as clear to me as any point in all Theology and Philoſophy, Geometry itſelf being not excepted.*

But

XLIII. A brief Reply to the Contemners of his well-grounded Confidence.

But as for thoſe that anſwer this our well-grounded confidence of the truth of our Expoſitions (*inſtead of endeavouring a ſolid confutation of them, which they are conſcious to themſelves they can never perform, and therefore have diſcreetly declined the taking notice of my* Joynt-Expoſition *of the ſeventeenth and thirteenth Chapters of the* Apocalypſe *in my* Synopſis Prophetica, *publiſhed at leaſt fifteen years agoe, which alone would make good the concluſions aimed at, of the* Antichriſtianity *and* Idolatry *of the Church of* Rome) *for thoſe I ſay which anſwer this well grounded confidence of mine with mocks and mowes, with diſtorted drollery and courſe buffoonry, I have no other Reply to give to them, but that I heartily pity them, and that I humbly conceive, if there were any remainders of a mans heart left in them, they would pity themſelves (could they but once conſider what a few hairs breadths their ſouls are elevated above thoſe of Monkeys or Baboons) and would ſadly ſit down on their breech with their arms or rather forelegs, if you will, acroſs, and ſigh deeply to the Maker and Former of all things that he would vouchſafe to transform them*

them into the ſhape and ſtate of men. And I in the mean time, it being ſomething doubtfull how much the braying of their brutiſh nature may prevail, ſhall deſire all good people to pray for them.

XLIV. What effect his Expoſitions are like to have with the more ſober minded Proteſtants, particularly in reference to loyalty to their Prince and ſeemly behaviour to other Magiſtrates.

But for thoſe to whom is given a more ſober and underſtanding heart and capable of the myſteries of God, I hope by peruſing the Expoſitions *which I have written upon the Prophet* Daniel *and the* Apocalypſe, *they will not ſtick to acknowledg with our own Church and other Reformed Churches that the Popedome is the Kingdome of Antichriſt, and the Roman Church moſt foully and loathſomly beſmeared with Idolatry and bloud, and that thoſe that ſhut their eyes from ſeeing and their mouths from profeſſing ſo plain a truth, are but dough-baked Proteſtants and in great peril if occaſion offer itſelf, to be amaſſed and kned again into the old ſoure lump of Popery, worſe than the very Leaven of the Phariſees, which Chriſt adviſed his Diſciples to beware of. Moreover, That the* Riſing of the Witneſſes *was fulfilled in the late Bleſſed Reformation, and that, as the* Popedome *is the* Kingdome of Antichriſt, *ſo* Reformed Chri-

Christendome *the* Kingdome of Christ, *in opposition thereunto, and a more visible emersion of the Fifth-Monarchy ever distinct from the four Monarchies so much guilty of Idolatry and bloud. And that as the many Sects in the Primitive times, more in number and more hainous in quality (as you may see in* Epiphanius) *than have appeared since the Reformation, did not hinder but the Christian Church was then the real Kingdome of Christ, no more do those Sects that appear in the Reformed Churches, but are disallowed by them, hinder at all but they are the true Kingdome of Christ also, and rightfully oppose the Kingdome of Antichrist, as the Primitive Christians did the Kingdome of the Dragon. And that Reformed Christendome being in truth the Kingdome of Christ, our inference therefrom is very sound, that we ought from the very heart to give all Reverence and obedience in things indifferent to the Magistrates thereof, a duty which is owing even to Pagan Magistrates from Christians, much more, one would think, to Christian Magistrates from those that pretend to be Christians themselves.*

This

This is a Truth ſo firm and ſure that I have placed it amongſt my eight Principles for the ſupport and enlargement of the Kingdome of Chriſt in my Divine Dialogues, *in theſe expreſs words.* The fifth Document or Inſtruction ſhould be to all the Members of Chriſts Kingdome, *wherever their abode is*, that they do not ſuffer themſelves to be ſtain'd with the leaſt blemiſh or taint of Diſloyalty to their lawful Sovereign, upon any account whatſoever, but eſpecially upon a Religious one, there being no greater diſintereſt to the true Religion, than to appear to be promoted or maintained by ſo groſs an Immorality as Diſloyalty, nor any greater advantage than through Faith and Patience to bear all tryals and hardſhips, as the old Primitive Chriſtians did, whoſe eyes being lift up Heavenward, and their feet wholly in that path, by Providence ſtumbled on the Imperial Crown, the Emperour at laſt becoming a profeſſed Chriſtian. Dialog. 5. Sect. 29.

Furthermore, The Riſing of the Witneſſes *and the* Sardian Period *commencing together, That they of the Reformed Churches* XLV. How the Reformed Churches are bound with

 are

all attentiveneſs to read Chriſt's Epiſtle to the Church in *Sardis*. And of the ſound and ſavoury Doctrine in the Book of Homilies of the Church of *England*.

are bound in the fear of God with all attentiveneſs to read Chriſt's Epiſtle to the Church in Sardis, *and eſpecially we of the Church of* England, *and to impreſs thoſe weighty words on our minds*, Remember how thou haſt received and heard, and hold faſt and repent; *as of our carnal and ſenſual lives, ſo of our wantonneſs and ſlipperineſs in matters of Doctrine, as thoſe two great points atteſted by the Witneſſes of Chriſt*, That the Popedome is the Kingdome of Antichriſt, and the Papal Hierarchy the mother of Spiritual fornication or Idolatry, *That we are to remember what we have heard and received and hold faſt, and repent us of either our coldneſs in, or Apoſtaſie from the profeſſion of ſo grand concerning Truths, as alſo of our* Schiſmaticalneſs *and* Rebelliouſneſs; *That we remember I ſay what we have received, and may ſtill read in that excellent Book of Homilies of our Engliſh Church touching theſe main points of the* Pope *being* Antichriſt, *the* Papal *Church* Idolatrous, *and of that hainous wickedneſs of Rebellion againſt our lawful Sovereign, and of mingling any* Righteouſneſſes *or* Satisfactions *and Penances*

of

of humane invention, with our Juſtification *and Remiſſion of ſins in the* bloud of Chriſt.

The profeſſion of the Riſen Witneſſes *in the Book of Homilies is ſo ſincere, ſavoury and genuinely Chriſtian in this point without the leaſt leaning towards Libertiniſm and Antinomianiſm, that I do not doubt but this profeſſion of the Reformed Churches is alluded to,* Apoc. 15. *in the placing thoſe Harpers that ſing the Song of* Moſes *and the Lamb, upon the Sea of glaſs mingled with fire, namely upon the ſhore of the* Red Sea *(for what reaſon ſo called it matters not) in which* Pharaoh *and his Hoſt was overthrown, as the Pope and his Pontifician Clergy defeated by the Witneſſes profeſſing,* That a true and living faith in the bloud of Chriſt *(which the Title of the* Red Sea *is a Symbol of)* for remſſion of ſins does alone juſtify us before God. *Whereby they flung off a load of trumperies and tedious impoſitions of humane invention, by which they were kept in a worſe than* Ægyptian *ſervitude under the Pope and Pontifician Clergy. And therefore the Reformed Churches are brought in, in the above-cited place of the* Apocalypſe *(in*

imitation of the Iſraelites *that had eſcaped the thraldome of* Pharaoh) *ſinging a triumphal ſong on the ſhore, as it were, of the myſtical* Red Sea, *where the Roman* Pharaoh *and his tyrannical Hierarchy were overthrown, and that wretched bondage, which thoſe* true Iſraelites *had been kept in for filthy lucre's ſake and gain of the Church, caſt off utterly and quite eſcaped.*

For, all that ſweet alluring power and genuine comfort from the Goſpel, and wonderfull efficacy to make men truly *good, they hid from the eyes of the people; and whenas the very ſpecifick nature and eſſence of the Chriſtian Religion is a ſincere and vehement Love of our Saviours perſon and peaceful repoſe of our Souls in his Paſſion and Merits, we in the mean time acting ſincerely (as our Homilies require) in this Covenant of grace, this high honour and affection we bear to Chriſt, this repoſe and peace of mind we have in the merits of his moſt precious bloud and paſſion, thoſe ſupplies, by his promiſed Spirit, of illumination, comfort and direction, all this is ſo miſerably and perfidiouſly ſquander'd away or ſold, if you will, for the gain of the Church*

by

by multiplying of falſe Patrons and the vain worſhippings of Saints and their images, by making men to depend on the Infallibility of the Pope and his Prieſts, and by ſtifling all hopes of illumination and direction from the bleſſed Spirit of Chriſt, that the members of that Church are made not onely ſo many ſlaves, bereft of their Chriſtian liberty and enjoyment of the love of Chriſt that procured it, but ſo many ſenſeleſs ſtocks or ſtones, as to Divine matters, and are taught to tranſfer all that recumbency that every true Chriſtian has on the perſon of our faithful High Prieſt, upon the perſons of theſe unskilful and, which is worſe, unfaithful Tamperers with the Souls of men.

Whoſe Salvation conſiſting in a lively faith and ſincere love, honour and dependance on the perſon of our Bleſſed Saviour, and doing the things that He commands, theſe deceitful Emiſſaries of Rome, *O Deteſtable Treachery! carry on ſuch a Religion or rather Superſtition, as whoſe very nature is to abuſe that Religious inclination in humane Souls by making them ſwattle away*

away their love and zeal upon falſe objects, and to ſpend their obedience on the vain inventions of men; by making them rely on the falſly ſuppoſed merits of Saints, and to depend upon the perſon and Trumperies of an ignorant or deceitful Prieſt, inſtead of having their ſure repoſe in the richneſs of the mercy of God through Chriſt Jeſus our Lord. To whom if we be immediately united by faith and love, and ſhew our love by endeavouring ſincerely, to our power, to keep His *commandments, this is the plain and compendious way to ſalvation. All other Interpoſals of* humane *invention are but diſtractions and obſtacles thereto, and wicked eluſions of the power and comfort of the Goſpel of our Lord Jeſus. This ſeems to be the ſound and ſavoury ſenſe of the Homilies of the Church of* England, *and that in oppoſition to that Æ-* gyptian *ſervitude and vile* bondage *that Gods people were held in, under the Church of* Rome. *And certainly it muſt have been a moſt loathſome ſlavery and a ſight intolerable to as many as whoſe eyes God had opened, to ſee the whole ſcope of the Goſpel thus eluded*

eluded for filthy lucre's ſake by the wretched inventions of men, beſides the ſordidneſs and foulneſs of Idolatry intermingled therewith. Which made the ſtate of that Church intolerable to as many as God had viſited with his ſaving grace, and had made to underſtand this myſtery of Iniquity by the illumination of his holy Spirit, inſomuch that it was more tolerable to them to quit this world and life itſelf, than to comply with ſuch horrid Impieties.

XLVI. Several weighty Reaſons, why no Proteſtant ſhould change his Religion upon the ſolicitation of the Emiſſaries of *Rome*.

How can we then, whom God long ſince has delivered out of this vile bondage, and have ſung that Triumphal Song of Moſes *and the* Lamb, *return again into* Sodom *and* Ægypt? *How can we deſert a Religion, to the Witneſſes whereof God has given ſo ample a witneſs in that bleſſed and Apoſtolick Reformation, in raiſing them from the dead after three days and an half according to prediction, and calling them up into the Political Heavens and ſetting them to rule in high places? How can we return like a dog to his vomit? to a vomit caſt out and lying ſo long time cold and ſour in the dirt and mire? a*

vomit

vomit caſt out as nauſeous to all that is ſound or ſacred in the faculties of a man? Nauſeous to the outward ſenſes and inward ſenſes, Nauſeous to common Reaſon, Nauſeous to the principles of Logick and all ſound Philoſophy; ſo nauſeous to all theſe was that figment of Tranſubſtantiation forged for the gain and honour of the Prieſthood, but quite repugnant to all the aboveſaid faculties of man, and nauſeous to all common honeſty and modeſty, to obtrude ſuch an impoſſible fiction upon deluded people, and to make them profeſs it whether they will or no for fear of being cruelly and barbarouſly murdered, which muſt be exceeding nauſeous to all ſuch as have but the leaſt ſenſe of Juſtice or humanity remaining in them. How ſhall we again incorporate with that Church whom the Spirit of God has ſo plainly as well as the Homilies of our Church of England *declared to be the Whore of Babylon? May we take the Members of Chriſt and make them the members of an Harlot? How ſhall we forſake the Kingdome of Chriſt, and make our ſelves ſubjects of the Popedome, which, out of St.* John *and the*

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Prophet Daniel, *to ſay nothing of St.* Paul, *three ſufficient Witneſſes I trow to put an end to this controverſy, is moſt evident to be the Kingdome of Antichriſt. If treaſon and rebellion againſt an earthly Prince be ſo hainous a crime, as moſt certainly it is, what a crime is rebellion and treaſon againſt him who is aſſuredly King of Kings and Lord of Lords even the Lord Chriſt Jeſus?*

And laſtly, How can we turn our backs of a Religion, unleſs we will wilfully run into eternal perdition, that has all the aſſurance of truth againſt that of the Church of Rome *that the heart of man can wiſh or his curioſity require? Is the vote of Primitive antiquity of any value? that ſtands for us, the Church for the firſt four hundred years being the very platform of our Reformation. Has Senſe? common Reaſon? the Rudiments of Logick? the ſound Principles of Philoſophy any weight with them? all theſe aſſuredly witneſs for us againſt the impoſſible figments and fond forgeries of the Church of* Rome. *Has Morality and indiſpenſable Principles of common Honeſty, (which the pretence of no Religion*

ought in any wiſe to deface) *Has the eternal law of God and Nature implanted in our hearts any right to be appealed to? we right willingly appeal to it, how innocent the Form of our Religion is as to this, and how foul and obnoxious will be found the Principles of the Papacy. And finally has the atteſtation of Scripture and bloud of Martyrs, ſome hundred thouſands of innocent and holy Souls, burnt and maſſacred by theſe Antichriſtian Perſecutors? have ſuch* ſerious *Teſtimonies any force with them? then have we even a cloud of Witneſſes in the behalf of the Truth of our Reformed Religion againſt the impious corruptions of the Church of* Rome.

The plain places of Scripture expreſly condemn the worſhip of Images, the praying in an unknown tongue, the communicating but in one kind, and the like. And the Prophecies do not onely declare the Church of Rome *to be the Whore of* Babylon, *and the Pope Antichriſt, but thoſe that profeſſed the faith of the Reformed Churches, to be the Witneſſes, to be the Martyrs of Jeſus, and the Saints of the moſt High. Such a Seal is there*

there ſet to the truth of the profeſſion of the Reformed Religion againſt the enormous corruptions of Popery, even by the bloud of infinite numbers of the ſerious and faithful ſervants of our Lord Chriſt, that I may not ſay even by the bloud of Chriſt himſelf. Who gave himſelf, *and ſhed his moſt precious bloud on the croſs*, for his Church that he might ſanctify it, and cleanſe it, as with the waſhing of water, by the word of God: *and the Pope keeps the word of God from the knowledge of the people that they may wallow in the black mire of ignorance and the filth of Idolatry, for the gain of Holy Church. Chriſt the true Bridegroom gave himſelf for his Church that he might preſent it to himſelf a glorious Church moſt illuſtriouſly ſhining forth in the fruits of the Spirit and the works of real Righteouſneſs declared in the Goſpel: But the Pope blaſphemouſly arrogating that Title of* Sponſus Eccleſiæ, *to himſelf, has debauched the Church, not preſenting it a glorious Church to Chriſt her true Husband, but in a whoriſh, pompous dreſs contrary to the Chriſtian mans very*

promiſe in Baptiſm (to forſake the pomps and vanities of this wicked world) preſents it to himſelf a gariſh, gorgeous, Idolatrous Church for the ſatisfaction of his own pride and luſt. And whenas Chriſt the true Huſband gave himſelf for the Church that ſhe might have neither ſpot nor wrinkle nor any ſuch thing, but be holy and without blemiſh, *the whole body of the Religion of the Roman Church ſo far forth as it differs from the Joynt Profeſſion of the Reformed Churches, is nothing but an overſpread leproſie of groſly falſe Doctrines, and of foully Superſtitious, and Idolatrous Practices, beſides being ſmeared over and over again with the bloud of the innocent, and carrying on a perpetual deſign and trade of eluding all the force of true Religion and piety, by a multitude of humane inventions, and breaking off our comfortable recumbence and dependence upon the lovely perſon of our Lord Jeſus our faithful Saviour and Redeemer, to depend upon the perſon of ſome ignorant, or deceitful Wight, that bewilders a deluded Soul with a world of falſe devices and trumperies,*

peries, giving her no ſolid reſt after ſhe has once ſtrayed from the ſimplicity of the Goſpel of Chriſt, and fallen into the hands of theſe deceivers, who are ſealed and occruſtated in the trade of their impieties by a falſe and boaſtful pretence of their Churches Infallibility, and under the colour thereof declaring the true and faithful ſervants of Chriſt Hereticks, they thereby ſnatch all occaſions to drink and ſwill and make themſelves drunk with the bloud of the Saints of the moſt High.

From whence it is plain that the Roman Church is an eſtranged Synagogue, which is no Spouſe of Chriſt, but the Spouſe of the Pope, as he boaſtfully pretends to be her Huſband. So contrary does this Succeſſour of St. Peter *to the example of St.* Paul, *who eſpouſed the Church of* Corinth *as a chaſt virgin not to himſelf but to Chriſt, but the Pope the Church of* Rome *not to Chriſt but to himſelf, and not a chaſt virgin but all to be polluted with the filth of Idolatry which is Spiritual fornication. But Reformed Chriſtendome is the Spouſe of Chriſt as acknowledging* 2 Cor. 11.2.

ledging no Husband but him, and depending immediately upon him by faith in his bloud alone and ſincere obedience to his commands (and not to the vain injunctions and inventions of men) for her juſtification and ſalvation. And for ſuch a Church his own chaſt Spouſe has Chriſt given himſelf, and poured forth his moſt precious bloud, and not for thoſe that have eſpouſed themſelves to another Husband. Which is alſo a ſound Witneſs and may go for a moſt firm and authentick Seal to the ſaving Truth of our Reformed Religion.

Theſe things I have taken the boldneſs to ſpeak with all freedome out of ſincere love and faithfulneſs to the Souls of men of what communion ſoever, that thoſe that are already deluded may be undeceived, and they that are yet of our Communion may never ſo deeply ſin againſt their own ſouls as to depart from it, and ſo diſlodging themſelves out of the boſome of Chriſt run into the arms of that man of ſin and ſon of perdition the declared Antichriſt according to the teſtimony of the Holy Scriptures, and more eſpecially of

thoſe

thoſe Divine Viſions *of the Prophet* Daniel, *which I have with ſo faithful care and diligence expounded for mens fuller ſatisfaction and inſtruction, that they may return* into, *or if they be there already, continue and perſiſt* in, *the way of Truth and of everlaſting Salvation.*

A plain

A Plain and Continued

EXPOSITION

Of the ſeveral

Prophecies or Divine Viſions

OF THE

Prophet Daniel.

VISION I.

The Viſion of the Image of the Four Metals ſignifying the Four Empires, Babylonian, Medo-Perſian, Greek *and* Roman, *ſeen firſt by* Nebuchadnezzar, *and after revealed to* Daniel, Dan. 2.

IN the ſecond Year of his Reign (which is now about 2300 Years ago) did *Nebuchadnezzar* being ſollicitous concerning the Fate of his own Empire and what would be afterwards, his thoughts coming into his mind upon his Bed, as it is ſaid Ver. 29. fall into a Dream, which much affected him when he was in it, and therefore was earneſtly deſirous to recall it into his mind again; but not being able, he ſent for his Magicians, Aſtrologers, Sorcerers,

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cerers, and Chaldeans, to try if they could divine what this Dream was. For the thing was gone from him, neither could he recover it into his mind. But if they could have declared unto him what it was, he could then have very-well remembred he had dream'd it. Which forgetfulneſs of *Nebuchadnezzar* in not retaining the Dream in his mind, as well as the *Impreſſion* of the Dream it ſelf, is no ſmall Argument of the Providence of God over his Church and People, for whoſe ſake theſe things happened, *viz.* That *Nebuchadnezzar* ſhould dream this Dream that concerned the Church of God infinitely more than himſelf, and that he ſhould forget it, to the baffling of all his Magicians, Sorcerers and Chaldeans; and that *Daniel* a Jewiſh Youth, and one of the people of God, ſhould by Divine Revelation have the honour of declaring the King's Dream unto him, ſo that the King could not but acknowledge that this was the Dream. By which alone it was manifeſt that the Spirit of the Holy God was in him.

And the Dream, it concerning the people of God, (more than *Nebuchadnezzar* himſelf) whether Jews or Chriſtians, there was this ſingular good effect thereof, that they could not but be more certainly aſſured that it was a truly Divine Dream, neither feigned by *Nebuchadnezzar*, nor by *Daniel*, but communicated to both by God, either immediately, or by the miniſtry of his Holy Angels. And that therefore *Daniel* having this privilege of declaring *Nebuchadnezzar*'s Dream, had alſo the ſame ſupernatural privilege of rightly interpreting thereof. The Declaration and Interpretation whereof is as follows, which we ſhall expound as briefly and as clearly as we may, where there is need, begin-

beginning at the 31 Verſe. For it will be admirable to obſerve how the Prefiguration of things in this Prophetical Dream reaches from *Nebuchadnezzar*'s time not to our days only but even to the pouring forth of the *ſeventh Vial*, whereupon, all the Kingdoms of the World will become the Kingdom of the Lord and of his Chriſt.

31. **Thou O King,** when thy thoughts came into thy mind upon thy Bed, and thou didſt fall into that Dream, **ſaweſt, and beheld a great Image,** or great Statue of a Coloſſean bigneſs, it comprehending in its extent no leſs than the ſucceſſion of Four Famous Empires. **This great Image whoſe brightneſs was excellent,** it repreſenting the Splendour and Glory of thoſe Empires it did prefigure, **ſtood before thee. And the form thereof was terrible,** ſetting out thereby the great Fear and Awe theſe Empires, *viz.* the Supreme Powers therein and their Miniſters, caſt the World into by their ſeverity, violence and cruelty. For which cauſe in another Viſion they are reſembled to wild Beaſts for their rage and bloudthirſtineſs, as the true Church of God has too often found them.

32. **This Image's head was of fine Gold.** There being a Succeſſion of Four Empires here to be prefigured by Four kind of Metals, the order of *dignity* or pretioſity in the Metals is made uſe of to ſet out the order of time, in the ſucceſſion of the Empires. And therefore becauſe Gold is firſt in eſteem amongſt Metals, therefore the Golden part of the Image the Head, both becauſe it is the Head, and of Gold, denotes the firſt Empire the Church of God, or People of the Jews were concerned in, *viz.* The *Babylonian* under whom they were then Captive. But as for

the Ten Tribes they were carried away into perpetual Captivity by *Salmanaſſer* King of *Aſſyria* long before, never to be heard of again, at leaſt during the time of theſe Four Empires here prefigured. But the Jews *properly* ſo called were concerned firſt under the *Babylonian* Empire, then under the *Medo-Perſian*; decrees being given out firſt by *Cyrus* then *Artaxerxes* in their behalf though *Cambyſes* was unkind to them. And under the great *Xerxes* by reaſon of his Queen *Eſther* a Jew they had a ſignal deliverance from their bloudy Enemy *Haman*. And how they were concerned during the *Greek* Empire, eſpecially under *Antiochus Epiphanes*, and much more under the *Roman*, is ſo notorious, that it is enough only to name it. Which reaſons may ſuffice why no more Kingdoms or Empires, and why theſe eſpecially, *Babylonian*, *Medo-Perſian*, *Greek*, and *Roman* are compriſed in this Image. The firſt whereof was ſignified by the Image's Head of fine Gold, as *Daniel* himſelf will anon interpret. **His Breaſt and his Arms of Silver.** The Arm is properly that part of the Body which reaches from the Shoulder to the Wriſt, and ſo excludes the *hand*, of which there is here no mention though there be mention of *feet* adjoyned to the Legs. Which is not fortuitous but deſigned. For this Breaſt with its Arms of Silver denotes the *Medo-Perſian* Empire, which conſiſting of Two People, the *Medes* and *Perſians*, they are fitly repreſented by theſe Two Arms, but with no mention of Hands of which the *Ten* Fingers would be the Natural parts, becauſe there was no diviſion of the *Medo-Perſian* Empire into Ten Kingdoms as there was of the *Roman*. **His Belly and his Thighs of Braſs.** By this Belly and the Two Thighs of Braſs is underſtood the

Greek

Greek Empire, which was One in *Alexander*, but after his death divided more notably and durably into the Two Kingdoms of the *Lagidæ* and *Seleucidæ*. For at first there was a *Quadripartition* of his Empire, but that not lasting so long, or all parts of it being not so famous, or the *Jews* not so much concerned in them, this general Prefiguration of the succession of the Four Empires, takes notice only of what is most remarkable, as those Two were:

33. **His Legs of Iron.** Here begins the *Roman* Empire; suppose upon *Æmylius Paulus* the *Roman* Consul his vanquishing of *Perseus* the last King of *Macedonia*. From which time the *Roman* Empire in the Prophetical account may rationally seem to commence, the *Greek* or *Macedonick* Empire properly so called being then put an end to, though other parts still remained. And here the *Roman* Empire may very well be represented by the Two Legs, that State for many Hundred years being most-what supported by the Supreme Power of their Two Consuls. And so this Character may be alluded to by the Two Legs, to understand what People is meant, though the succession of the Empire commence no higher than from the vanquishing *Perseus* King of *Macedonia* by *Æmylius* the Consul. Which Consular Power continued above an Hundred years after, and the Name much longer. So fit an Emblem are these Two Legs of Iron, of the People of *Rome* and their Empire. **His Feet part of Iron, and part of Clay.** Which Feet imply the *Ten Toes* which are parts of the Feet, and therefore represent the *Roman* Empire divided into *Ten Kingdoms*. Which Ten Kingdoms are also prefigured by the Ten Horns of the Fourth Beast, Chap. 7. The division of which *Roman* Empire into Ten Kingdoms

doms happening ſince the Empire became Chriſtian, we may better thence underſtand what is meant by the Feet being partly of *Iron*, and partly of *Clay*, namely, That in that time of the *Roman* Empire it was become partly *Eccleſiaſtical* and partly *Secular*, by the *Iron* as before underſtanding the *Secular* Power, by the *Clay* the *Eccleſiaſtical*. Which Clay, or Earth here in *Daniel* ſeems to be alluded to *Apoc.* 12.16. where the *Earth* is ſaid to help the Woman, namely, an OEcumenical Council, by opening its mouth and ſwallowing down the floud of Contention (which the *Arians* eſpecially had raiſed) by their condemning that Hereſie: as if a Clayie ground ſhould cleave with a wide ſciſſure and ſwallow down a ſudden Torrent, or Land-floud.

34. **Thou ſaweſt till a Stone was cut out without hands,** that is, Beſides this Image and the Four diſtinct Metalline parts thereof, thou ſaweſt moreover a Stone cut out without hands, no man with Axe or Gavelock diſſevering it. Which Stone is Chriſt and his true Church, himſelf being born in a ſupernatural way by the over-ſhadowing of the Holy Ghoſt, and his Church being raiſed and propagated in a ſupernatural way by the aſſiſtance alſo of the Holy Spirit, by real Miracles, by unfeigned Sanctity, and by invincible Patience and Suffering for the Truth. Wherefore the true Chriſtian Church, Head with the Members, this is that Stone cut out without hands, **which ſmote the Image upon his Feet, which were of Iron and Clay, and brake them in pieces.** This true Apoſtolick Church which appeared with Chriſt and his Apoſtles, and ſo on in the pure Primitive times, will at laſt ſtrike the Image upon his Feet, namely, under the Seventh Vial, or at that War of

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the Rider on the White Horſe. Wherein the Beaſt and the Falſe Prophet (the remainder of the *Iron* and degenerate *Clay*) are caſt into a Lake of Fire burning with Brimſtone, *Apoc.* 19.21.

35. **Then was the Iron, the Clay, the Braſs, the Silver, and the Gold broken to pieces together, and became like the Chaff of the Summer threſhing-floor, and the Wind carried them away that no place was found for them.** This plainly anſwers to the caſting the Beaſt and the Falſe Prophet into the Lake of Fire burning with Brimſtone. Both places ſignifie the utter aboliſhing all the Idolatrous Tyranny remaining in the *Roman* Empire at that time, whether in the Secular or Eccleſiaſtical Powers. But that then the Clay, Braſs, Silver, and Gold are ſaid to be broken to pieces together, that is only an embelliſhing of the external *Cortex* of the Viſion. The ſucceſſion of theſe Four Empires being exhibited at once, they are made alſo to fall to duſt at once together. Beſides that the *ſucceeding* Empire moſt-what occupying the Poſſeſſion and Territories of the *Antecedent*, that which vanquiſheth the laſt may in ſome ſenſe be thought to vanquiſh them all at a clap, or to poſſeſs what any of them had. Which will be immediately made good in the next words. **And the Stone that ſmote the Image became a great Mountain, and filled the whole Earth**; that is, The true Apoſtolick Church purged from all Superſtitious, Idolatrous, and Tyrannical Principles and Practices will over-ſpread the whole World in a manner; *the Kingdoms of this world*, as it is predicted in the *Apocalypſe*, *becoming the Kingdoms of the Lord, and of his Chriſt*. This State of the Church may be termed *Regnum Montis*, the Kingdom of the Mountain, (as Mr. *Mede* has well

well noted) as the State before this may be called *Regnum Lapidis*, the Kingdom of the Stone.

36. **This is the Dream,** Which miraculouſly and by the mere inſpiration of the Spirit of the moſt High was communicated unto me, and which the King cannot deny but to have been the Dream which he was ſo deſirous to recover into his mind. **And we will tell the Interpretation thereof before the King.** Which he may be ſure is true and Divinely inſpired, it being impoſſible any man ſhould know the thoughts of another man, eſpecially ſo ſtrange and operoſe as theſe, unleſs he were inſpired. Whence my *declaring* the Dream ought to be look'd upon as a certain aſſurance of the truth of my *Interpretation*; which is this.

37. **Thou, O King, art a King of Kings,** that is, The greateſt King on Earth. **For the God of Heaven hath given thee a Kingdom, Power, and Strength, and Glory.** Thou haſt a Strong, Potent, and Glorious Kingdom, and it is the gift of God unto thee, and therefore thou ſhouldſt remember to govern as his Vice-gerent.

38. **And whereſoever the Children of men dwell,** *viz.* the cultivated places of his Kingdom, **The Beaſts of the Field,** The deſart places of *Arabia* and *Africk*, ſays *Grotius*, **And the Fowls of the Heaven,** Invious and inacceſſible Rocks, where only the Fowls of Heaven can neſt, **hath he given into thy hand, and hath made thee Ruler over them all.** All theſe diverſities of the vaſt places of thy Kingdom art thou Lord over. And God having given thee ſo large an Empire, ſo proſperous and glorious, I declare unto thee, **Thou art this Head of Gold.** Which is briefly and figuratively ſpoken by a *Synecdoche* or *Metonymie*

for,

for, *Thou art the Head of this Golden Kingdom of* Babylon, or, *Thou art the Lord and Owner of it.* From whence we may be assured that the Head of Gold signifies the *Babylonian* Kingdom, *Nebuchadnezzar* being then King of *Babylon*, and *Cyaxares* the *Mede* conjoyn'd in affinity and confederacy with *Nabopolassar* the Father of *Nebuchadnezzar* having subverted *Nineve* the Metropolis of the *Assyrian* Empire, together with the Empire it self some Four years before, and near an Hundred and twenty years after *Salmanasser* had taken *Samaria*, and carried the Ten Tribes away captive.

39. **And after thee shall arise another Kingdom inferiour to thee.** The first Empire comprised in this Image being thus evidently the *Babylonian*, it does naturally follow that the Second must be the *Medo-Persian* begun in *Cyrus*. Who first having taken *Babylon*, and *Belshazzar* the last King being slain by the *Medes* and *Persians* he brought along with him, though he delivered the Empire to his Uncle *Darius* the *Mede*; yet he being aged, and dying within a year or two he presently succeeded him, and became Monarch of the *Medes* as well as *Persians*, himself also being a *Medo-Persian* by extraction, on the Mother's side a *Mede*, and on the Father's side a *Persian*. Whence he was called Ἡμίονος, or a Mule, as *Grotius* notes. But that the coalescency of these Two Nations into One Kingdom or Empire, is signified by the Silver part of the Image which is the Breast from which the Two Arms come, has been noted above.

The hardest scruple is, how this *Medo Persian* Empire should be said to be less than that of *Nebuchadnezzar*'s, the *Babylonian*, there being the accession

of *Perſia*, and all the Acquiſts of *Cyrus* added thereto. *Grotius* his anſwer is, *Quia Cyrus & ſucceſſores ejus Africam non tenuerunt.* *Gaſper Sanctius*, That there was not that pacateneſs nor tranquillity in the *Medo-Perſian* Empire that there was in the *Babylonian*, or ſo continued proſperity and ſucceſs. *Calvin* makes one Empire inferiour to another, (as the Metals are from Gold to Iron,) in Morality, Temperance, Juſtice, Faithfulneſs, &c. according to that vulgar opinion expreſſed in *Horace*, *Carm. lib.* 3. *od.* 6.

Ætas parentum pejor avis tulit
Nos nequiores mox daturos
Progeniem vitioſiorem.

Whence ſprung that Poetical deſcription of the World's degenerating according to the Four Ages thereof, from Gold to Silver, from Silver to Braſs, and from Braſs to Iron. Which in all likelihood was more particularly occaſioned from *Nebuchadnezzar*'s Dream of this Image of thoſe Four Metals, Antiquity not underſtanding the true ſenſe thereof.

But it is poſſible that foraſmuch as it is read, *And after thee ſhall ariſe another Kingdom inferiour to thee*; that [to thee,] is here on purpoſe put for [to thine,] that the *firſt Head* of this following Kingdom might be underſtood to be more eſpecially compared with *him*, in which there ſeems apparent odds. For *Cyrus* the firſt Head of the *Medo-Perſian* Monarchy or Empire reigned not paſt Two or Three years in that inlarged Empire, and not paſſing Thirty in his Kingdom of *Perſia*, whenas *Nebuchadnezzar* in his *Babylonian* Empire reigned Three and forty years moſt ſplendidly and proſperouſly, inſomuch that the exceſs

exceſs of his proſperity caſt him into that Septennial delirancy, out of which he was recovered and gave praiſe to the God of Heaven. But *Cyrus* as he reigned but a ſmall time in the *Medo-Perſian* Empire, ſo he was vanquiſhed inglorioufly by the hand of a Woman, *Tomyris*, a *Scythian* Queen, who cut off his Head and caſt it into a Veſſel of bloud ſaying, *Satia te, Cyre, ſanguine, quem ſitiſti.* But whether this way or that way pleaſe beſt to make the eaſieſt ſenſe of the Text, it is unavoidably plain, that this ſecond Monarchy is the *Medo-Perſian*, nor does any Interpreter doubt of it. **And another third Kingdom of Braſs.** This ſhews plainly, that the Golden, Silver, and Braſs parts of the Image, ſignifie Three diſtinct Kingdoms. But now it is evident in Hiſtory that as the *Medo-Perſian* Empire ſucceeded the *Babylonian*, ſo the *Macedonick*, or *Grecian*, ſucceeded the *Medo-Perſian.* For *Alexander Macedo* after he had vanquiſhed *Darius Codomannus* in his laſt Battle at *Arbela*, (*Darius* being ſlain ſome Six months after by *Beſſus* one of the Peers of his own Empire, and *Babylon* taken,) tranſlated the Monarchy from the *Medes* and *Perſians* to the *Greeks*, about the third year of the 112 Olympiad. And that the *Greek* Empire was not unfitly ſet out by the Two Thighs of Braſs, by reaſon of thoſe Two moſt eminent parts of it, into which after *Alexander*'s death it was divided, and ſtood ſo divided for a long time, namely, the Two Kingdoms of the *Lagidæ* and *Seleucidæ*, I have noted above. And it may not be altogether impertinent to Note alſo what *Juſtin* writes, *Lib.* 12. *Eâ die quâ natus eſt* Alexander *duæ Aquilæ totâ die præpetes ſuper culmen domûs patris ejus ſederunt, omen duplicis imperii* Europæ Aſiæque *præferentes.* **Which**

ſhall bear rule over all the Earth. So it is ſaid of him, 1 *Maccab.* 1. *He made many Wars, and won many ſtrong holds, and ſlew the Kings of the Earth, and went through to the ends of the Earth.* And ſo *Juſtin, Lib.* 12. From the utmoſt Coaſts of the Ocean were Embaſſies ſent to him returning to *Babylon*, both of the *Carthaginians* and other Cities of *Africk*, yea of *Spain, Sicily, France, Sardinia.* And ſome alſo from *Italy* expected his return to *Babylonia*; *Adeo univerſum terrarum orbem nominis ejus terror invaſerat, ut cunctæ gentes veluti deſtinato ſibi Regi adularentur.* Which is enough to ſhew how well this prediction ſutes with the event.

40. **And the fourth Kingdom ſhall be as ſtrong as Iron.** That this fourth Kingdom is the *Roman* is manifeſt from hence that it ſucceeds the *Greek* Empire; which it may ſeem moſt properly firſt to ſeiſe upon, when *Æmylius Paulus* the *Roman* Conſul had vanquiſhed *Perſeus* the laſt King of *Macedonia.* But about an Age after the Kingdoms of the *Lagidæ* and *Seleucidæ*, thoſe Two eminent Parts or Thighs rather of the *Macedonick* or *Greek* Empire, were ſubdued alſo by the *Romans.* The laſt of the *Seleucidæ* or Kings of *Syria, Tigranes*, was vanquiſhed by *Pompey*, and *Syria* reduced into a Province; as alſo *Ægypt* by *Auguſtus* when he had vanquiſhed *Antonius* the Husband of *Cleopatra*, Daughter of *Ptolemæus Auletes*, the laſt but one of the *Lagidæ*, or Kings of *Ægypt.* Whence it is plain that the *Roman* ſucceeds the *Greek* Empire as the *Greek* the *Medo Perſian*, and that therefore this is the *Fourth* Kingdom prefigured by the Image of *Four* ſeveral Metals. And the Genius of the *Roman* Empire, the former days of it eſpecially, ſutes well with this Metal, they being

not

not only full of courage and valour, but alſo hardy, rigid, ſevere, and indeed cruel. They that are any thing verſed in Hiſtory will eaſily acknowledge this a fitting Character. To which you may add what is intimated in the Text, namely, that as Iron can cut, and form, and ſubdue all thoſe Three firſt Metals, Gold, Silver and Braſs, ſo the *Roman* Empire could vanquiſh and ſubdue all thoſe Regions wherein the *Babylonian*, *Medo-Perſian*, and *Grecian* Empire was ſpread. Which feat not being done by the Kingdoms of the *Lagidæ* and *Seleucidæ*, it is impoſſible they ſhould be the Fourth Kingdom of *Daniel*. And beſides this, we may be infallibly ſure that the Fourth Kingdom is the *Roman*, in that the Stone cut out without hands happened, during the *Roman* Empire, (and it muſt happen in ſome of the Four Kingdoms according to the Viſion,) and not during the Kingdom of the *Lagidæ* and *Seleucidæ*. **Foraſmuch as Iron breaketh in pieces and ſubdueth all things, and as Iron breaketh all theſe,** *viz.* all theſe Metals of Gold, Silver and Braſs, **ſhall it**, this *Roman* Kingdom or Empire, **break in pieces and bruiſe**, the Countries and People which the *Babylonian*, *Medo-Perſian*, and *Grecian* Empires had ruled over.

41. **And whereas thou ſaweſt the Feet and Toes.** Here is mention made of *Toes* with the *Feet*, which juſtifies our expoſition above, Ver. 33. But now we are come hither, we muſt remember we are come unto that period of the *Roman* Empire when it was divided into *Ten Kingdoms*, which are intimated by the *Ten Toes* of the Statue. Which *Ten Toes* anſwer to the *Ten Horns* of the Beaſt actually crowned. Which is the time that the Two-horned Beaſt riſes out of the *Earth*: ſo it is ſaid, *Apoc.* 13. And why not

out

out of a *white Clayie clammy Earth*, ſuch as Potters make uſe of, as well as out of any other *Earth* beſide. And no man I think while he conſiders that the *Iron* here ſignified *men*, a body Politick of them, can ſtick to admit that this *Clay* does ſignifie ſo likewiſe. But there being ſo palpable a *difference* betwixt *Iron* and *Clay*, it is manifeſt that there muſt be as great a difference betwixt theſe Two bodies Politick, the one ſignified by the *Iron*, the other by the *Clay*; the former ſuppoſe the *Secular* Power, the latter the *Eccleſiaſtical*; as it is ſaid of the Papal Hierarchy, which is the little Horn, Chap. 7. 24. that that Horn or King ſhall be *diverſe* from the reſt, which *diverſification* here betwixt the *Secular* and *Eccleſiaſtical* Power, ſignified by the *Iron* and the *Clay*, need not be expreſſed in *words*, the *Symbols* themſelves being ſo apparently *different*. **Part of Potters Clay, and part of Iron**; that is, partly of ſuch clammy white *Clay* as Potters make uſe of, and partly of *Iron*; which implies that by that time the Empire was divided into Ten Kingdoms, the *Summa Poteſtas* began to be neither in the *Secular* Power abſolutely, nor in the *Hierarchical*, but they were ſo mingled together that it was not compleat or full without both concurrent; the Eccleſiaſtick Power getting ſuch a hank upon the Secular, *in ordine ad Spiritualia*, the effects whereof within no long time appeared with a witneſs. **The Kingdom ſhall be divided**; that is, The Power will be divided or ſhared betwixt the *Papal* or Sacerdotal Hierarchy, and the *Secular* Orders of Emperours and Kings. For the *Iron* and *Clay* cannot ſtand for the diviſion of the Empire into *Ten* Kingdoms, for that the *Ten Toes* prefigure, but the ſharing the *Summa Poteſtas* betwixt

twixt the Secular Magiſtrate and Papal, or Sacerdotal Hierarchy. **But there ſhall be in it of the ſtrength of the Iron, forasmuch as thou ſaweſt the Iron mixed with the miry Clay:** that is to ſay, The Sword-men or Secular Power of the Ten Kings was ſo aſſured to the maintaining the Power and the Inſtitutes of the Papal Hierarchy (though never ſo foul or Idolatrous, ſo they made for the Sacerdotal worldly Intereſt) that the Papal Empire, or the Empire framed according to that pattern and ſcope, was as it were ſtrengthned with Iron. Which is that which is intimated *Apoc.* 17. 13. where the Ten Kings are ſaid to give their Strength and Power to the *Beaſt that was, and is not, and yet is.* Which is the Empire reſaſhioned again into a Pagan-like Idolatrous Form, for the worldly advantage of the Papal Hierarchy. Thus was the Iron mixed with the miry Clay, the Ten Kings cleaving ſo cloſe to the intereſt of the Papal Idolatrous Clergy.

42. **And as the Toes of the Feet were part of Iron, and part of Clay,** that is, And as every one of thoſe Ten Kingdoms conſiſted of Temporal power and Eccleſiaſtical, the Papal Hierarchy being branched through all the Ten Kingdoms till the Reformation: **So the Kingdom ſhall be partly ſtrong, and partly broken;** that is, The *Roman* Empire divided into theſe Ten Kingdoms ſhall be partly ſtrong, and partly brittle; the Papal Power weakening the abſolute Power of each Kingdom, and occaſioning many breaches and jars in Chriſtendom.

43. **And whereas thou ſaweſt Iron mixt with miry Clay,** I ſhall tell thee the reaſon of it by what means it came to paſs in that meaſure it did; **They ſhall mingle themſelves with the ſeed of men;** ſo our

our Engliſh renders it, *With the ſeed of men.* The Septuagint, ἐν σπέρματι ἀνθρώπων. By this Interpreters uſually underſtand *alliance by Marriages, whereby one Kingdom may be more ſurely obliged to keep peace and amity with another. But *dominandi cupido cunctis affectibus flagrantior eſt*, as the Hiſtorian obſerves. And if this may go for a good ſenſe as to the ſodering of the Ten Kings one to another, the Iron to the Iron, yet we are to conſider that the Text here ſpeaks of the Iron being mixt with Clay, and how they come to unite. They ſhall mingle one with another, ſaith he, בזרע אנשא, ἐν σπέρματι ἀνθρώπων. It might as well be rendred, ἐν σπορᾷ ἀνθρώπων, *in ſementi hominum*, that is, by placing of men in *Seminaries*, where they ſhall be ſo brought up, informed and inſtructed, ſuppoſe in Covents, Monaſteries, and other ſuch like places, that they ſhall be made notable inſtruments, ſo to inſinuate into the Secular Powers, and alſo into the People as to ingage their affections to his Holineſs, the great Eccleſiaſtick Sovereign, and to all the Rites, Inſtitutes, and Doctrines that are fitteſt to ſupport that Papal Greatneſs. The Propagation and Diſſemination of ſuch inſtruments as theſe, I conceive to be alluded to, as if he ſhould ſay, They ſhall mingle one with another, agree or unite together, (ἐν σπέρματι ἀνθρώπων, or ἐν σπορᾷ, for ſo זרע may ſignifie,) *by the ſowing or planting of men in the Seminaries* aboveſaid, fitting them for the foreſaid purpoſe, the more brisk, cunning, and gentile attacking Princes and great Men; and other Monks, Prieſts, and Friers hanging faſt on the people, and clarting upon them, and keeping warm in them all the modes of Idolatry and Superſtition, and all the Principles and Practices that

that may be gainfull to the Papal Hierarchy. Thus the Clay ſticks to the Iron as well as it can. **But they ſhall not cleave** (ſo very firmly) **one to another, even as Iron is not mixed with Clay.** And what Bickerings and Claſhings there have been betwixt theſe Two Powers, the *Secular* and *Eccleſiaſtick* in particular Kingdoms, the Chronicles of each Kingdom will declare: As alſo what combates there have been betwixt the Pope and the Emperours, both *Greek* and *German*, is notoriouſly known to all. I will only cite one paſſage out of *The Defence of the Right of Kings*, written by King *James* of bleſſed Memory. Let Hiſtories be ſearched, ſaith he, Let juſt accounts be taken, and beſide many Sieges laid to Cities, it will appear by true computation, that *Henry* the Fourth, and *Frederick* the Firſt fought above Threeſcore Battles in defence of their own Right againſt the enemies of the Empire, ſtirred up to Arms by the Popes of *Rome*. And indeed the dealings and uſurpations of that Hierarchy grew ſo intolerable that many Kingdoms at laſt ſhook them off, and would admit the Papal Authority and Religion no longer. Whereby was manifeſtly fulfilled which is here predicted by *Daniel*, *That they ſhall not cleave one to another, even as Iron is not mixed with Clay.* It is an unnatural and heterogeneal union, and therefore not durable and permanent. This paſſage therefore in *Daniel* ſeems to anſwer to that in the *Apocalypſe*, Ch. 17. v. 16. *And the ten Horns which thou ſaweſt upon the Beaſt they ſhall hate the Whore, and make her deſolate and naked*, &c. Which was performed in ſome meaſure in the happy Reformation begun in *Luther*'s days, and when there will be a farther accompliſhment of it, lies wholly in the pleaſure of the Almighty.

44. **And in the days of theſe Kings ſhall the God of Heaven ſet up a Kingdom which ſhall never be deſtroyed.** After *Daniel* in his Interpretation has gone through all the Empires compriſed in that Image which *Nebuchadnezzar* ſaw from head to foot, now he begins to explain the myſtery of the *Stone cut out without hands*; whereby is underſtood Chriſt, with his truly pure Apoſtolick Church. Wherefore by [in the days of theſe Kings] muſt be underſtood in the days of the Fourth, *viz.* in the time of the *Roman* Empire. For Chriſt was born, and his Goſpel divulged, and his Church firſt gathered in that time, as every body muſt acknowledge. And the Seventy weeks plainly carry to that time alſo. But now this pure Church of Chriſt being called the *Kingdom* which the *God of Heaven* ſhall ſet up, we may obſerve from hence, how in our Saviour Chriſt's preaching and mentioning the *Kingdom of Heaven* and the *Kingdom of God*, that it had a reſpect to this Prophecy: And the uſe of thoſe Phraſes with him does further ratifie our interpreting it thus, of the appearance of Chriſt with his true Church. Which is rightly called the *Kingdom of Heaven* or *of God*, becauſe the raiſing of it was by the ſpecial miraculous power of the *God of Heaven*. And the adminiſtration of this his true Church is by his Spirit from above in the hearts of his true Believers. God does truly rule there by his Spirit, whence it is rightly called the Kingdom of God. *Which ſhall never be deſtroyed.* The Gates of Hell ſhall never prevail againſt it. The true and living Church which the Spirit of Chriſt actuates, this ſhall never fail. **And the Kingdom ſhall not be left to other people.** The *Perſians* ſucceeded the *Babylonians*, the *Greeks* the *Perſians*, and

and the *Romans* the *Greeks*, but no Empire ſhall ſucceed, nor any People the true Chriſtian Church which is the Kingdom of God, which either as *Regnum Lapidis*, or elſe as *Regnum Montis* will laſt to the end of the World. **But it ſhall break in pieces and conſume all theſe Kingdoms**; that is, When it has become *Regnum montis*, it will have overſpread, and will poſſeſs, and keep in rule all the Countries that the Four great Monarchies, ſignified by the Statue, had occupied. And the Three former Kingdoms being as it were incorporated into the Fourth, or becauſe the Four Kingdoms are in this Image exhibited at once, the Kingdom of the Mountain, for the embelliſhing the cortex of the Viſion, is ſaid to break in pieces and conſume all the other Kingdoms together, ſtriking the Image on the Toes as I noted above. **And it ſhall ſtand for ever.** According as it is ſaid, *Apoc.*11.16. *The Kingdoms of the world are become the Kingdoms of the Lord, and he ſhall reign for ever and ever.*

45. **Foraſmuch as thou ſaweſt that the Stone was cut out of the Mountain without hands**; that is, Foraſmuch as the State of the true Church of Chriſt is the abſolute work of God, carried on by his ſpecial Providence not by humane arts or policies, and that it was thus begun, and that he is with his Church to the end of the World: **And that it broke in pieces the Iron, the Braſs, the Clay, and the Silver, and the Gold.** Foraſmuch as thou ſaweſt the Stone cut out of the Mountain without hands to do this: Which ſignifies the true Church of Chriſt thus ſupernaturally begun, and as ſupernaturally emerging to this glorious iſſue at laſt. For as the Stone was cut out without hands, ſo it will be car-

ried without hands to ſmite the Image on the Feet, namely, by the power and conduct of the Spirit of Chriſt, who will then open a door of ſucceſs that no man ſhall be able to ſhut, as it is ſaid to the Church of *Philadelphia*; conſidering, I ſay, that Omnipotency it ſelf is the Spring of this motion, and that it does not depend on the humours and purpoſes of men, I can of a truth declare unto the King that, **The Great God hath made known to the King what ſhall come to paſs hereafter**, or after this, namely, after the demolition of all theſe Four Empires, the Viſion reaching to the end of the World, which that expected glorious State of the true Church will precede, when the *Kingdom of the Stone* cut out of the Mountain, that is, out of the *Roman* Empire, ſhall it ſelf become the *Kingdom of the Mountain*, and fill the whole Earth, that is, when that State of the glorious and pure Church ſhall ſpread over all. **And the Dream is certain, and the Interpretation thereof ſure**; and more particularly touching that excellent State of the Church concerning which it is ſaid, *Apoc.* 21.5. *And he that ſate upon the Throne ſaid, Behold, I make all things new. And he ſaith unto me Write, For theſe words are true and faithfull. And he ſaid unto me, It is done. I am Alpha and Omega, the Beginning and the End*, The Dream that he has interpreted is certain, eſpecially the moſt concerning part thereof, the Glory and Proſperity of the true Church of Chriſt, it being to be atchieved by the irreſiſtible power of the Lord Jeſus.

NOTES

NOTES

Upon VISION I. Ver. 43.

* *Alliance by Marriages whereby one Kingdom,&c.*] That this is not the ſenſe of the place, *viz.* The Marriages of thoſe of great rank in theſe Principalities mutually with one another, thereby to bind theſe diſtinct Kingdoms in peace and amity, beſides the reaſons alledged in my *Expoſition*, this may be one alſo, that the words which ſeem to import it are בורע אנשא, where אנשא is a very improper word to ſignifie that Noble, Princely, Royal ſort of Men or Women, who matching with one another of ſeveral Kingdoms, might tie thoſe Kingdoms in the bonds of unity and friendſhip. It would then have been ſaid, בורע חורים, or גברים, or גבירים, they ſhall mingle themſelves with the *ſeed* of *Nobles*, or Men of great power and intereſt, or at leaſt בורע אדם, with the *ſeed of Men*, in a common or indifferent ſenſe. But here it is בורע אנשא, with the ſeed of mean, abject, weak, deſpiſed Men, ſuch at leaſt in appearance, as *Cornelius à Lapide* very well Comments upon thoſe words, *Dan.* 7. 13. כבר אנש, *id eſt*, ſaith he, alluding to the Roots אנש and נשה, *quaſi filius hominis miſeri, ærumnoſi, mox morituri, oblivioſi & oblivioni tradendi : hæc enim omnia ſignificat* Enos, from the Two Roots above named, the one whereof ſignifies to be *ſickly*, the other to be *oblivious*. Whence he makes *Enos*, which is the ſame with the Chaldee *Anſa*, to denote a wretched, weakly, ſickly, contemptible Wight, and at leaſt ſeemingly dull

dull and oblivious, and whoſe Name is quickly to be drowned in oblivion. Which certainly is a very unmeet Character for the Princes and Great ones of Kingdoms: But may very well decipher thoſe of the Papal Seminaries, Covents or Monaſteries, thoſe Monks and Fries mob'd in their Cools and long Coats, and making a ſhew of great mortification and deſpicableneſs, as if they were altogether dead to the world, and the vigour of nature were quite extinct in them, they pretending to nothing but holineſs and intereſt of Holy Church, whether in theſe mob'd habits, or got into a more brisk dreſs to carry on affairs in the behalf of the Papal Dominion, either in their own Country or other Nations. The very propriety of the word אנוש, I ſay, intimates that this mingling with the ſeed of Men does not ſignifie matches of Great perſons of ſeveral Kingdoms, and that therefore it will naturally point to that ſenſe I have pitch'd upon in my *Expoſition*. And how hugely applicable this is to Hiſtory, ſee that Excellent *Engliſh* Gentleman Sir *Edwin Sandys* his *Speculum Europæ*. Which ſhews what faſt hold the Pope takes on the Secular party by the activity and ſedulity of the Monks and Friers, and other Emiſſaries, that are ſent out of their *Seminaries* for the purpoſe. For the Religion that is taught in thoſe *Seminaries* being framed more for the Power of the Pope, and worldly intereſt of Holy Church, than for ſafe guidance to the Eternal ſalvation of Souls; thoſe that come out of theſe *Seminaries* to inſtruct the people do really the work of the Papacy, that is, bind the Laick party to obedience to the Pope, and ſo make the *Iron* ſtick to the *Clay*.

VISION

VISION II.

The Viſion of the Four Beaſts riſing out of the Sea, whereby the Four above-named Empires are preſigured, Dan. 7.

AS by the Statue conſiſting of Four Metals thoſe Four Empires, the *Babylonian*, *Medo-Perſian*, *Greek*, and *Roman*, from their beginning to their ending were repreſented; ſo they are here in the very ſame extent of time, notwithſtanding this Viſion was ſeen towards the end of the firſt of theſe Empires, namely, the *Babylonian*. Which manner of repreſenting in Prophetical Type part of time paſt in a *Set* of Viſions, is made uſe of alſo in the *Apocalypſe*, the greateſt part of the time of the firſt of the Six Viſions in the *Firſt Six Seals* being expir'd when S. *John* ſaw them. And there is the ſame reaſon of the *Set* of Viſions of the *ſeven Churches* which begin, as that of the *Seals*, from the firſt Epocha of Chriſtianity, as does alſo the Viſion of the meaſuring the *Inner* and *Outer* Court, and the *Woman* clothed with the *Sun* with *Twelve Stars* upon her head, &c. There was about Sixty years from the Epocha of S. *John*'s Viſions to the time he ſaw them; and leſs from the beginning of the *Babylonian* Empire till *Daniel*'s ſeeing of this Viſion of the Four Beaſts. So that this is no obſtacle, but that the *Babylonian* Empire may be here repreſented from its beginning, though *Daniel* ſaw this Viſion toward the end thereof.

But becauſe that in a *Set* of Prophetical Viſions, a little ſnip of time (in compariſon of what the whole Set of Viſions takes in) may be ſet out by ſome inconſider-

conſiderable part of that Set of Viſions, to take the liberty of interpreting a whole Set of Viſions (*viz.* all the Six Seals, nay Two whole Sets of Viſions ſucceeding one another, *viz.* all the Six Trumpets ſucceeding the Six Seals) of things paſt when S. *John* ſaw thoſe Viſions, as *Grotius* does, is ſo wild and extravagant, that it may well aſtoniſh any ſober man, to ſee a perſon of ſo conſiderable Parts and Learning to fall into ſuch a delirancy. But what we here adventure on is ſober enough, *viz.* the ſuppoſing that the *Babylonian* Empire even from its beginning is here repreſented by the Firſt Beaſt, there being the like liberty taken in the *Apocalypſe*. And this being ſuppoſed, the Expoſition will run ſmoothly and unexceptionably.

1. **In the firſt year of Belſhazzar** (the Son of *Evil-Merodac*, who was the Son of *Nebuchadnezzar*) **King of Babylon,** namely, the laſt King of *Babylon* who was ſlain by the *Medes* and *Perſians*, the City *Babylon* being taken by *Cyrus* in the Eighteenth year of *Belſhazzar*'s Reign, according to *Thomas Lydiat*. **Daniel had a Dream and Viſion of his head upon his bed.** He had a Divine Viſion communicated to him in his ſleep. For Prophetical *Viſions* are communicated to the Prophets either way, either *ſleeping* or *waking*, and they are either way truly Divine. **Then he wrote the Dream, and told the ſum of the matters**; that is to ſay, He declared the ſum of the matters in writing.

2. **Daniel ſpake and ſaid,** *viz.* he declared thus touching himſelf, **I ſaw,** ſays he, **in my Viſion by night, and behold the four Winds of the Heaven ſtrove upon the great Sea.** By the *great Sea* in the Prophetick language is underſtood vaſt multitudes of People that overſpread the face of the Earth, as the Waters

Waters of the Sea doe. By the *Winds* is underſtood that inviſible Principle of motion, from whence comes that viciſſitude of mutations amongſt the Nations of the Earth, who are driven this way and that way according as the active part, whatever it is, that anſwers here to the Winds, doth move them: Whether they be Angelical Powers which ſuperintend the affairs of Nations, or what-ever elſe. And it is ſaid in the *Pſalms*, *Who maketh his Angels Spirits, his Miniſters a flaming Fire.* On which *Grotius* learnedly and ingeniouſly gloſſes thus, *Pſal.* 104. 4. *Sunt Angelorum alii Aerei, alii Ignei,* and a little after, *Eſſe Angelis corpora ſed ſubtiliſſima non* Pythagoræ *tantùm* & Platonis *Schola ſenſit, ſed & Judæi veteres & veteres Chriſtiani.*

The activity therefore of the Aerial *Genii* or Angels may be underſtood by theſe *Winds*, or the Commotions they bring in by Divine Providence in the Production of new Empires, and demolition of the old. From the ſubtility of their bodies, but it may be chiefly from their activity in the Innovations and Commutations of the affairs of mankind, in pulling down and building up Kingdoms and Empires, theſe Angelical orders are called רוחות, *venti.* And there is a quadripartition of them, (*Zach.*6.) a diſtribution of them into Four Chariots with various coloured Horſes. Where to the Prophet asking, what are theſe my Lord? it is anſwered, אלה ארבע רוחות השמים, *Iſti ſunt quatuor venti Cæli,* where רוחות is the very ſame word that is in *Pſal.* 104. 4. *Theſe are the Four Winds of Heaven,* The Quaternio of the Angelical Miniſters of Divine Providence. Something like that *Apoc.*7. where there is mention of the Four Angels at the Four Corners of the Earth, holding the Four

Winds of the Earth that they ſhould not blow on the Earth, nor on the Sea. And that the great things in the viciſſitude of Kingdoms and Empires are done by the Angels, is an Hypotheſis that both *Daniel* and the *Apocalypſe* plainly ſuppoſes, the latter indeed inculcates to awaken this dull Sadducean Age.

This I don't doubt but is one ſenſe of this paſſage in *Daniel*, but if any one think it too ſublime and remote from the vulgar capacity, he may ſubſtitute for theſe Angelical Powers here denoted by the Winds, the ambitious and unquiet minds of great Princes and Politicians, and their Officers, and thoſe bluſters they make in the World by their impetuous activity to begin or increaſe their Dominion, and to inlarge it into a more abſolute Empire. But the more ſober may take in both Senſes according to the Genius of the Prophetick ſtyle, that by the ſame Symbol exhibits frequently more things than one at once.

But that theſe Winds are ſaid to be Four, it may be partly in alluſion to the Four Quarters of the World, partly to the myſtical meaning of the number *Four*, in ſetting out the Angelical Kingdom or Miniſtry, and partly to the Four Beaſts that were to ariſe in ſucceſſion one after another out of the Sea, by the ſtriving thereon, not all together, but one after another. For expreſſing the thing ſo as if they all conflicted one with another at the ſame time, is but for the embelliſhing the Cortex of the Viſion, of which no more is to be taken in than is agreeable to Hiſtory and Reaſon.

But this in the mean time is very remarkable, that being the very Primordia here of them all is premiſed, it neceſſarily follows that the Viſion reaches the very begin-

beginning of each Empire, the *Babylonian* as well as the reſt, or becauſe it reaches the very beginning of the firſt of theſe Empires, that that Empire muſt be the *Babylonian*, as we ſhall ſee in the procedure.

3. **And four great Beaſts came up from the Sea.** Which, as I ſaid, ſhews that the Viſion reaches the very riſe or firſt beginning of each of them. But here we are again to Note that though all Four are here mentioned together, yet the riſing out of the Sea was one after another. But their coming thus out of the Sea together ſtrikes the phancy more ſtrong, which is the peculiar ſcope of the *Cortex* of the Prophecies both here and in the *Apocalypſe*. **Divers one from another**, *viz.* in ſhape and condition. But in the mean time they are all *Beaſts*. The Septuagint render it Θηρία, *wild Beaſts*. And *Grotius* upon the place, *Ideo Beſtiæ*, ſaith he, *quia Idololatrica erant Imperia ut notat hic* Jacchiades. Their Idolatry indeed ſhews their brutiſhneſs, being accuſtomed to no higher a diſpenſation of Religion than adoration of viſible Objects, as the Elephant is ſaid to worſhip the Moon. But cruelty is another ingredient to make them Θηρία, *wild Beaſts*: ſuch *ſalvage Cruelty*, and *groſs* and ſtupid *Idolatry*, being exquiſitely oppoſite to the Kingdom of the *Son* of *Man*, who came to erect the Empire of Love and Charity, and of pure Religion, the worſhipping the Father in Spirit and in truth.

4. **The Firſt was like a Lion**, a Beaſt of a fulvid or Golden colour, as the Poets deſcribe him, and the head of all Beaſts, which is the *Babylonian* Empire ſignified alſo by the Golden head of the Image or Statue. The Prophet *Jeremy* likewiſe deſcribes *Nebuchadnezzar* King of *Babylon* by this Animal,

Ch. 4. 7. *The Lion is come up from his thicket, and the Deſtroyer of the Nations is on his way.* **And had Eagles Wings**, which betoken the quickneſs of his diſpatch in his expeditions and conqueſts. And accordingly the ſame Prophet ſpeaking of *Nebuchadnezzar* his coming againſt the *Jews*, Ch. 4. 13. *Behold, he ſhall come up*, ſaith he, *as Clouds, and his Chariot ſhall be as a Whirlwind, his Horſes are ſwifter than Eagles, Wo unto us for we are ſpoiled.* And again, Ch. 40. *Behold, he ſhall fly as an Eagle, and ſhall ſpread his Wings over* Moab. And many other places there are concerning *Nebuchadnezzar* to the ſame purpoſe. **I beheld till the Wings thereof were pluckt wherewith it was lifted up from the Earth.** For the Marginal [wherewith] in the *Engliſh* Bible is better than [and] in the Text. And *Grotius* ſays, *Verte* [*per quas efferebatur ſupra terram.*] And he adds this Note further, *Sæpe enim* Chaldæis *ut* & Hebræis *Copula vim habet Relativi.* And beſides the Copula ו will ſignifie [for] as well as [and] and then the ſenſe will be the ſame that *Grotius* drives at, and the Septuagint ratifie it by tranſlating ונטילת, καὶ ἤρθη, which ſignifies, he was carried up on high, not taken out of the way or deſtroyed, as ſome would have it.

Now the *Babylonian* Monarch his being thus carried up on high on his Wings, may ſignifie both the height of his proſperity and the haughtineſs of his mind, his ambition, as it is ſet out by the Prophet *Iſaiah*, Ch. 14. v. 14. where he brings him in ſaying, *I will aſcend above the heights of the Clouds, I will be like the moſt High.* For this is to be underſtood of the King of *Babylon*, and the whole ſucceſſion is to be look'd on as one King, as the Empire is look'd upon

upon as one Beaſt. Now therefore [I beheld till the Wings thereof were pluckt] is not ſo to be underſtood as if this plucking of the Wings could not be but after the time of this Viſion of *Daniel*, becauſe, as I proved above, the Viſion reaches from the beginning of the *Babylonian* Empire, the Scene whereof all along *Daniel* here beheld. Where amongſt other things he noted the plucking of the Wings of this Lion, the *Babylonian* Monarch. Which happened moſt notoriouſly in his being caſt down from his loftily priding himſelf in his great Magnificence, Ch. 4. 30. *Is not this great Babylon that I have built, by the might of my Power, and for the honour of my Majeſty?* Which was no ſooner ſaid by him, but he heard a voice from Heaven, *O King* Nebuchadnezzar *to thee it is ſpoken, The Kingdom is departed from thee*, &c. And ſo he was driven out to eat graſs with the Beaſts of the Field, till Seven times paſſed over him. And is not this a clipping of his Wings indeed, who was ſoaring before above the Clouds? Inſtead of being lifted up on high with his Wings from the Eearth, he was fain to graze on the ground with Oxen. **And was made ſtand on the Feet as a man, and a man's heart was given to it.** Now after that Septennial humiliation of *Nebuchadnezzar* by being caſt into ſo deep a melancholy and delirancy, as if he were grown a very brute that goes on all Four, theſe words deſcribe his happy recovery out of that deep diſeaſe. For Phyſicians take notice of ſuch a melancholy as makes the party imagine himſelf to be, and to imitate the manners and nature of this or that Beaſt, as you may ſee in *Sennertus*, and other Writers. But here it ſeems he came to himſelf again by the good Providence of God, and went conſtantly upon his Feet.

Feet as other men do. *And a man's heart was given unto him*, that is, his humane underſtanding was reſtored unto him. For the Phraſe of Scripture makes the heart the Seat of underſtanding. Inſtead therefore of having the mind or heart of either a Brute or Luciferian Devil, he had got a man's heart, and was taught Ch. 4. v. 37. to honour and *extoll the King of Heaven, all whoſe works are Truth, and his ways Judgment*, and who is able to abaſe all thoſe that walk in Pride. What can be more ſignificant of *Nebuchadnezzar*'s Caſe than this? Which therefore is a moſt certain character that the Firſt Beaſt is the *Babylonian* Monarchy, and this paſſage is moſt properly applied to him.

But withall I do not deny but it may be extended further to other Caſes of the Empire, or Monarchs of *Babylon*; accordingly as *Grotius* expounds the plucking of the Wings of this Lion, *Tardati curſus ejus Imperii*, &c. The affairs of that Empire were not carried on with that ſpeed and ſucceſs under *Evil-Merodac* and his Vice-roy, as it were, *Naragalrazar*, in whoſe days *Cyrus* rebelling againſt *Aſtyages* (whom *Nebuchadnezzar* had ſet over the Kingdom of *Media*, inſomuch that *Media* was under the *Babylonian* Empire in the Reign of *Nebuchadnezzar*, and onward till this rebellion of *Cyrus*) *Media* by this means in *Evil-Merodac*'s days Son of *Nebuchadnezzar* was rent from the *Babylonian* Empire. And this, I think, was a conſiderable clipping or plucking the Wings of the Lion, beſides what other particularities might be noted in Hiſtory. And moreover *Belſhazzar*, Ch. 5. (as *Daniel* reproves him for his not regarding that fearfull puniſhment of his Grandfather. For his pride had lifted him up alſo againſt the Lord

Lord of Heaven, v. 23. and he had quaffed in the holy Veſſels of God's Temple in that impious Feaſt he made) *Belſhazzar*, I ſay, was pretty well humbled by that hand-writing againſt him on the Wall, but immediatly after was laid in the duſt of death. But in his Succeſſor *Darius* the *Mede* (for I above noted that the ſucceſſion is accounted as one continued Monarch, as the Beaſt one continued Empire, and what belongs to the Monarch or Empire is ſaid of this Firſt Beaſt) the other part of the Prophecy is again fulfilled, *That he was made to ſtand upon his feet as a man*, not to ſoar in the Air with Eagles Wings, and phancy himſelf above him that dwells in the Clouds. *And a man's heart was given to him*, namely, to *Darius* the *Mede** the laſt Monarch of the *Babylonian* Empire. (For all begin the *Medo-Perſian* Empire from *Cyrus*.) And what a heart full of humanity towards *Daniel*, nay indeed of Piety and Belief in *Daniel's* God, the God of *Iſrael*, was given unto him, will plainly appear to any that reads the Sixth Chapter of *Daniel*, ver. 14, 16, 18, 19, 20, 23, 26, 27. Thus fully well aſſured may we be that this Firſt Beaſt is the *Babylonian* Empire, and this being given we ſhall eaſily be induced to believe that the Three following will prove the *Medo-Perſian*, *Greek*, and *Roman*, as they were in the Image of the Four Metals, for the ſame reaſons there above ſpecified.

P.30.l.23. P.31. P.29.P.27.l.20. P.31.l.18.

5. **And behold another Beaſt, a ſecond like to a Bear.** This, according to the ſucceſſion of the Empires in Hiſtory, which is the moſt faithfull Interpreter of Prophecies, muſt be the *Medo-Perſian* Empire. So that there is leſs need to take notice what Interpreters have obſerved of congruity, in the making a Bear the Symbol of the *Medo-Perſian* Monarchy:

narchy: As that *Perſia* is notorious for the breeding the fiercer ſort, as well as plenty of thoſe Animals: That what is moſt notorious in the Bear, that he can live on little or no meat for a long time, is likewiſe ſignificative of the great abſtinence and hardſhip of the *Perſians*, and what a mean diet they uſe to ſatisfie themſelves with, as *Xenophon* has taken notice in his Περὶ Κύρου παιδείας, and the like. Upon which it is leſs neceſſary to inſiſt; there being further characters of this Empire in the Text it ſelf. **And it raiſed up it ſelf on one ſide,** that is, It rear'd up it ſelf to fight againſt only one party of men, namely, the *Gentiles*, as if we ſhould conceive the World divided into Two parts, *Jews* or the People of God, and *Gentiles*. The ſenſe is, he medled not with the *Jews* (but favoured them, as is notorious from the Decrees of *Cyrus*, and of others his Succeſſors in the behalf of the *Jews*,) but only with the Heathen party. It is alſo *Grotius* his gloſs, *Judææ nihil nocuit*, which Interpretation he confirms from the authority of S. *Jerom*, who profeſſes he follows the *Jews* therein, and the thing is abundantly reaſonable in it ſelf. Whence it is a plain Characteriſtick of this Empire of *Cyrus* and his Succeſſors, that were kind to the *Jews*. According to that of *Iſaiah*, Ch. 44. 28. *That ſaith of* Cyrus *he is my Shepherd, and ſhall perform all my pleaſure; even ſaying to Jeruſalem, Thou ſhalt be built, and to the Temple, Thy Foundation ſhall be laid.* **And it had three ribs in the mouth of it, between the teeth of it.** Theſe Three Ribs, ſays *Grotius*, are *Perſia*, *Media* and *Chaldæa*, which were Three notorious parts of the *Medo-Perſian* Empire, (and Ribs ſignifie the Strength of a man according to *Achmetes*,) and others agree with *Grotius* herein. But ſome by theſe

theſe Three Ribs would have underſtood Three ſeveral Coaſts of the World ſubdued by the *Medo-Perſian Monarchs*, by *Cyrus* the Eaſtern part, by *Cambyſes* the Southern, *viz.* *Ægypt* and *Æthiopia*, and by *Darius Hyſtaſpis* the Northern, namely, the *Scythians*. **And they ſaid unto it, Ariſe, devour much Fleſh.** Whether this may be *Vox Divinitus emiſſa*, an Inſtigation from Heaven, or as he ſays in *Virgil*,

——— *Sua cuique Deus ſit dira Cupido.*

the cruel and bloudy Feats in the mean time of the *Medo-Perſian* Monarchs are here ſignified, whether they were ſtirred up as a ſcourge to the wicked World, or their own ambition prick'd them on to make a prey of ſo many Countries, and to make a ſpoil of their riches, which by *Fleſh* are underſtood in the *Onirocriticks*. Which therefore ſeems to indicate the ſpoil of the more civilized parts of the World which were grown rich and luxurious. In the mean time, beſides the order of reckoning, there are indications enough from the Characters of this Empire it ſelf, that it muſt be the *Medo-Perſian*. But the moſt ſubſtantial is, that it ſucceeds the *Babylonian*.

6. **After this I beheld, and lo another like a Leopard.** Succeſſion here again is enough to aſſure us that this is the *Greek* Empire, becauſe the *Medo-Perſian* was put an end to by *Alexander*, whoſe Victories with his Armies were ſo ſwift, that in this regard a Leopard is a fit ſymbol of this Empire, that Animal, beſides the extraordinary velocity of it, jumping upon his prey, as Naturaliſts obſerve. And there was a wonderfull diſpatch and celerity in *Alexander's* Conqueſts, who in the ſpace of Six years ſubdued

not only all *Aſia*, but a great part of *Europe* and *Africk*. The variety of the Spots of that Animal, *Grotius* will have to ſet out the diverſity or uncertainty of the Genius of *Alexander*, the Firſt Founder of the *Greek* Empire, as being one ſtrangely variegated with notable Vertues and notable Vices, giving a ſpecimen now of one, and then of another in no ſmall degree, and that of thoſe very contrary. And that his body had a ſweet and pleaſant ſmell, as the Leopard is reported to have, and very grateſull to other Animals, and that the Leopard as well as *Alexander* loves Wine. Theſe things alſo are noted by Interpreters, which makes the Leopard ſtill a more fit ſymbol of the *Greek* Empire. Some alſo think that the levity, uncertainty, and fallaciouſneſs of the *Greek* Nation is perſtringed in the diverſity of Spots in the Leopard's Skin. But what follows in the Text will ſufficiently confirm to us that this Third Beaſt is the *Greek* Empire. **Which had upon the back of it Four Wings of a Fowl.** Theſe Wings in the general ſignification of them aſſuredly denote the celerity of *Alexander*'s Conqueſts, as they are *Wings*; but as *Four*, they betoken the diviſion of his Empire into Four parts after his death, or into Four Kingdoms: as alſo what follows denotes the Four ſeveral ſucceſſions of Kings in thoſe Kingdoms. **The Beaſt had alſo Four Heads.** As the *Roman* Empire is repreſented by a Beaſt with *Ten Horns*, becauſe it was to be divided into Ten Kingdoms at laſt, ſo this Leopard is repreſented with *Four Heads*, becauſe after *Alexander*'s Death, the *Greek* Empire was to be divided into Four Kingdoms; *Philippus Aridæus* the Brother of *Alexander*, or rather *Caſſander*, enjoying the Kingdom of *Macedonia* (for *Aridæus* Reigned not

paſſing

passing Seven months) *Ptolemæus Lagi* Fil. the Kingdom of *Ægypt* and *Africk*; *Lysimachus* the Kingdom of *Thracia*, and *Antigonus* the Kingdom of *Asia minor*. Than which what can be desired for a more certain Character of the *Greek* Empire, or a surer Argument that the *Greek* Empire did not expire with *Alexander*'s Death, but was continued in the successions of those Four Kingdoms so long as they lasted, and till some other Empire may rationally be thought to put an end to their compute, as when *Æmylius Paulus* the *Roman* Consul vanquished *Perseus*, the last King of *Macedonia*? Which gave in a special manner the denomination to the *Greek* or *Macedonick* Empire. **And Dominion was given unto it.** *Alexander*'s Conquests were so exceeding marvellous, and so extremely overproportionate to the number of his Soldiers, and the space of time he atchieved them in, that a man may rationally think that [Dominion being *given* to him,] may have a more peculiar meaning here than in other places. As if the Empire he is said to acquire was *rather a meer gift of Divine Providence than any Acquist by his own strength, policy, or vigilancy. For what was his Thirty thousand men, when he was to conflict, one while with an Hundred and fifty thousand, anon with Four hundred thousand, and at last with near Ten hundred thousand, *Darius Codomannus* bringing so many into the Field against him? And when notice was given to him by his Captains, he was found in such a dead sleep, that they could hardly awaken him, and yet he had scarce rub'd his eyes, as *Calvin* expresses the dispatch of his Victory, but *Darius* fled, his Army was routed, and Forty thousand of his men slain with the loss of

leſs than Three hundred of the *Greeks*, as *Quintus Curtius* relates. *Calvin*'s Expreſſion here is indeed Hyperbolical, But for the main the Characteriſticks of this Third Empire are ſo remarkable and notorious, that he muſt be very bad ſighted that does not plainly perceive the ſaid Empire to be the *Greek* or *Macedonick*.

7. **After this I ſaw in the night Viſions.** In this Divine or ſupernatural Dream communicated to me from God. **And behold a Fourth Beaſt,** that is, A Fourth Empire, and particularly the *Roman*. For what Empire ſhould ſucceed the *Greek* or *Macedonick* Empire but the *Roman* that vanquiſhed it, as the *Greek* the *Perſian*, and the *Perſian* the *Babylonian*? That this Fourth Beaſt or Fourth Empire is the *Roman* Empire, I have ſo fully and evidently demonſtrated againſt *Grotius*, in my *Synopſis Prophetica*, Book 2. Ch. 13. that no rational man, I think, if he read conſiderately what I have written, can ever for the future doubt thereof. And how ſuitable the deſcription is in the Viſion all along, we ſhall now ſee. **Dreadfull and terrible, and ſtrong exceedingly, and it had great Iron teeth.** As this Fourth Kingdom is alſo repreſented in the Viſion of the Image by the Iron Legs thereof, to which you may alſo refer that it is ſaid here to be ſtrong exceedingly. For ſo is that Metal. And the courage, cruelty, and exceeding largeneſs of the *Roman* Empire muſt needs make it *dreadfull and terrible*. Which ſome conceive it to have been in ſo great a meaſure, as no one wild Beaſt could be a ſufficient Symbol to ſet off the terrible cruelty thereof. Amongſt other Specimens of which that bloudy and ſalvage Perſecution, Firſt, of the *Pagan Roman* Empire againſt the *Primitive* Chriſtians,

Christians, and then of the *Pagano-Christian* against the *Waldenses* and *Albigenses*, and innumerable others that professed and stuck to the pure Christian Faith, is astonishing and ineffable, and exceeding the Salvageness of any wild Beast whatsoever, that we may not want a reason why this Fourth Beast is without Name. **It devoured and brake in pieces, and stamped the residue with the Feet of it**; that is, The *Romans* subdued and brought under many Kingdoms and Nations, devoured their Wealth, and incorporated them into their Empire; and whom they could not so perfectly subdue, yet they harassed their Countries, and by inriching some of their Clients, by giving others Lands or Revenues to them, they trampled upon those whom they could not so perfectly devour and digest into the body of their Empire. *Illa igitur astuta liberalitas*, says *Calvin*, *vocatur conculcatio, quòd Residuum, quia scilicet non poterant vorare & absumere suis dentibus, pedibus suis calcarent.* See *Calvin* upon the place. **And it was diverse from all the Beasts that went before it.** Forasmuch as they being absolute Monarchies, this Fourth Beast consisted of Two Consuls and a Senate, (Dictators also were sometimes chosen,) and in after times of a Mingle-mangle of Popes and Emperors, &c. **And it had Ten Horns**, answering to the *Ten Toes* of the Iron Legs of the Image, that is to say, This *Roman* Empire was at last divided into Ten Kingdoms, as the *Greek* Empire was into Four. That these Ten Horns belong to the *Roman* Empire, *Grotius* himself is fain to acknowledge in his Commentary on the *Apocalypse*, though with might and main he endeavours to distort and obscure the sense of that Book to the utmost he can. But by Virtue of the Apocalyptick Synchro-

Synchroniſms, and the clear and undeniable ſenſe of the Seventeenth Chapter of that Book, theſe Ten Horns muſt be the *Roman* Empire divided into Ten Kingdoms after the Empire became Chriſtian, and was beginning to *Pagano-Chriſtianize* and grow Idolatrous again. *This* therefore is the time, and *there* the Ten Horns of the Beaſt.

8. **I conſidered the Horns.** Which is ſaid by *Daniel* to excite us to a cloſe conſideration of theſe Horns to ſee what we can eſpy there. **And behold there came up among them another little Horn.** And this more eſpecially was the object of *Daniel*'s, and ought to be of our conſideration, what this *little Horn*, that is ſaid to be *another* Horn, (among them indeed but *diſtinct* from them) may mean. This *little Horn* therefore is an *Additional* to the *Ten Horns* here, as the *Two-horned* Beaſt and the *Whore* are *Additionals* to the *Ten-horned* Beaſt, *Apoc.* Ch. 13. and 17. Which moſt peculiarly is the *Papal Polity* or Hierarchy. Now let us ſee how this ſuits with the Text. **Before whom there were three of the firſt,** namely, of the Firſt Kind, and Firſt mentioned, *viz.* Secular, **Horns pluck'd up by the roots.** *Vatablus* his Tranſlation has it out of the Chaldee, *Tria autem ex cornibus prioribus evulſa ſunt à facie ejus.* Whereby is ſignified only the removal *from before his Face*, they ſtood in his ſight it ſeems. Whereas they would have or had fixed themſelves ſo near him to his prejudice, he made ſhift to get them pull'd away. But this you muſt conceive could not be till the Pope had aſcended unto that rampancy of Power, that he would excommunicate Emperours, and depoſe them if need were, or abſolve their Subjects from Allegiance and ſeize their Lands. In which time the Pope becoming

coming the Monarch as it were of the *Roman* Empire, the Emperours ſo called whether *Greek* or *German*, may well take their places among the Ten Horns, eſpecially the Secular Empire of old *Rome* being diſſolved, which gave the Name or Title to the *Roman* Empire, as *Macedonia* did to the *Macedonick* Empire. This premiſed, what Mr. *Mede* ſays on this Text is very agreeable, That the Three Horns pulled away from before the little Horn is the power extending into *Italy*, of the *Greek* Emperours, of the *Lombards*, and of the *Franks* continued in the Empire of *Germany*. All theſe Three Powers or Horns he made ſhift to rid himſelf of, that he might the more eaſily domineer in *Italy* without any Corrival, as is ſufficiently made out by Hiſtory. **And behold in this Horn were eyes like the eyes of a man.** This is another main obſervable in this *little Horn*, that it had *eyes*, when none of the reſt are ſaid to have ſo. Which is a notorious difference, and hugely ſignificant of a Power that will pretend to lead all the reſt of the Horns, as being themſelves *deſtitute* of *ſight*. And the *Papal Hierarchy* how cunning and quick-ſighted a Polity it has been all Hiſtories ring of it, and how far they pretend and how active Aſſiſtants they are, even in Civil Affairs.

But I conceive this does not exhauſt all the meaning of theſe *eyes* in the *little Horn*, and of the other Horns *having none*. Which may more peculiarly repreſent the difference betwixt this *Hierarchical* Power in the Empire, and the *Secular* of the *Ten Kings*, who in matters of Faith and Religion are to have *no eyes* of their own, but to profeſs and believe as *this Horn* who pretends to have the *only eyes* tells them, and to be led in a blind implicit Faith and Profeſſion

Profeſſion of whatſoever this *ſeeing Horn* declares to be Articles of the Chriſtian Religion, and requiſite to ſalvation. And this *little Horn* having this hank upon them, you may be ſure will require them to believe ſuch things as tend moſt for the greatneſs, power, and riches of the *Papal Hierarchy*. And all the groſs and intolerable corruptions of their Church, whether touching *Faith* or *Practice*, are invented or upheld for this very end, and upon this very advantage, that the *little Horn* is thought only to have the *eyes* in matters of Faith and Religion, but the other Ten Horns to be ſtark blind.

But laſtly, though this little Horn pretends to the only *ſight* and *infallibility* in matters of Religion, as if it were inſpired ſo from God that it cannot erre; yet the very character which the Prophecy gives it, doth advertiſe us, that this is but a bold boaſt among the reſt, and that theſe are really but the *eyes* of a *man*, even of that *man of Sin* or *Antichriſt*, that exalts himſelf above all that is called God, or worſhipped.

For that by this little Horn *Antichriſt* is Characterized, is the common and current Opinion of the Ancient Fathers, as the *Romiſh* Interpreters themſelves cannot but confeſs, though they were miſtaken in the time of his coming. **And a Mouth ſpeaking great things**; that is, Uttering great boaſts of his own *Power* and *Infallibility*. For this *Papal Hierarchy* pretend him, as to Superiority, to be above all Kings and Emperours, as to their miraculous Power, that they can by certain words turn a piece of Bread into a man, with Fleſh and Bloud, and all Eſſentials of humane nature, nay, into God after a manner, and infallibly declare, 'tis no Idolatry to worſhip

worſhip this thus tranſubſtantiated Bread, though it ſeem ſtill Bread to all, and is believed ſtill to be ſo by all, but by thoſe that ſee only by the *eyes* of this *little Horn*, and ſo truſt his Eyes only, and renounce in the mean time the uſe of their own Eyes and all their Senſes, nay, of Reaſon, and the plain Light of the Scripture. Their pretence alſo of conſecrating Images to the effectually keeping off Thunder and Lightning, and incurſion of the Enemies, and the like, may be reckoned amongſt other their Boaſts. But this ſpeaking great things may more eſpecially reſpect the great vaunts of the *Papal authoritative* Power, he being called by the Pontifician Polity, Our Lord God, *Optimum Maximum & Supremum Numen in Terris*, The Supreme Deity on Earth: It being declared by them, That his Tribunal and God's is all one. That his Power is abſolute. That what he does he does as God and not as Man. That he is all and above all. That he has the diſpoſing of Kingdoms, can pull down one and ſet up another. That he can do all that God can do. That he can change the Nature of things, make ſomething of nothing, make Injuſtice Juſtice, and Wrong Right. That all Laws are in his Breaſt. That he can diſpenſe with the Canons of the Apoſtles, and with the New Teſtament itſelf. That he is the Cauſe of Cauſes. That it is Sacriledge to doubt of his Power. That he has dominion over Angels, Purgatory and Hell. That he is the Monarch of the World, and exceeds the Imperial Majeſty as much as the Sun does the Moon. And, That he is to be adored by all the Potentates of the Earth. This and more than this you may ſee made good by Biſhop *Downham* in his Treatiſe *De Antichriſto*, for above Fifty Pages together. And is not

this a mouth ſpeaking great things indeed? And is not this part of the Prophecy alſo eximiouſly fulfilled, underſtanding by the *little Horn* that Man of Sin or Antichriſt, that thus exalts himſelf above all that is called God or worſhipped, whom the Lord ſhall conſume with the Spirit of his mouth, and ſhall deſtroy with the brightneſs of his coming? Which thing is exhibited in the following part of the Viſion.

9. **I beheld till the Thrones were caſt down.** The word in the original might as well be rendred, *ſet down* or *erected*, which is the moſt natural Senſe and moſt coherent with what follows, **And the Ancient of Days did ſit,** * namely, God the Father, who though he is not before the other Two Hypoſtaſes of the Bleſſed Trinity in *time*, yet he is in *order of nature*. He ſate in his Throne together with the chieſeſt of the Angelical Orders in their Thrones or Seats, to make up the ſolemnity of the Judgment. **Whoſe Garment was white as ſnow, and the hair of his Head like the pure wooll.** Whiteneſs here by Interpreters is look'd upon, that of his Head as an Emblem of mature Counſel and Judgment with a ſutableneſs to his Title of the *Ancient of Days*, that of his Garment as a Symbol of pure unſpotted Righteouſneſs and Impartiality in Judgment. And this appearance of this firſt *Hypoſtaſis* in general in White, may denote the proper Character of his Nature. Which the *Platoniſts* call the Τὸ ἓν, and the Τ'αγαθὸν, which imply an ineffable Simplicity and Benignity, and who would not have the world judged by ſuch a Judge? **His Throne was like the fiery Flame, and his Wheels like the burning Fire.** *viz.* Such was the ſplendour of his Throne and of the Wheels thereof, bright, ſparkling, and ſhining like Fire and Light.

This.

This is a Deſcription of the *Divine Shechinah*, not much unlike that in *Ezekiel*, Ch. 1. and 10. This is a *Chariot-like* Throne as that a *Throne-like* Chariot; and as the Wheels there as well as living Creatures are Angelical, ſo there are Angels here innumerable in this great Seſſion ſitting with the Ancient of Days, or aſſiſting, while he ſits in his Imperial Throne drawn with Wheels, Angelical Wheels, by whoſe Miniſtry is the Revolution of all States and Kingdoms: Though in the mean time there may be alſo an alluſion in theſe Wheels to the *Sellæ Curules*, Chairs of State that ran upon Wheels, in uſe in the days of old.

10. **A Fiery ſtream iſſued and came forth from before him.** *Flumen igneum manabat ab ore ejus egrediens*, ſo *Grotius* ſays it is, *in Chaldæo.* A Fiery ſtream iſſued out of his mouth. The brightneſs of this appearance, and the mention of this Fiery ſtream coming out of his mouth, (like that blaſt of Fire and flaming Breath, 2 *Eſdr.* 13.) ſutes excellently well with that paſſage 2 *Theſſ.* 2. *Whom the Lord ſhall conſume with the Spirit of his mouth, and ſhall deſtroy with the brightneſs of his coming.* Which ſhall be by the clear demonſtration of the power of his Spirit ſo manifeſtly appearing in his true Church, of whom Jeſus Chriſt is and ever has been the living Head, the ſame which is the Son of man which is anon exhibited in this Viſion, namely, Chriſt, together with his true and living Church. But in the mean time I leave to the ingenious Readers conſideration, whether that Fiery ſtream and Flaming breath coming out of the mouth of the Ancient of Days, God the Father, may not emblematize the Proceſſion of the Holy Ghoſt, the third Hypoſtaſis of the Holy Trinity, as well as the Son of man plainly repreſents to us the Second.

For who can doubt but that it is a repreſentation of Chriſt, the humane nature of the *Meſſias* united with the Eternal *Logos*, and according to his Divinity every where exiſting in the Father, as well as according to his Humanity he is here repreſented diſtinctly from him? **Thouſand thouſands miniſtred unto him, and Ten thouſand times ten thouſand ſtood before him.** This Judgment of the little Horn is ſo magnificently ſet out as if it were the laſt Judgment of all, and I do not doubt but that it alludes to it, and touches upon it in the following words. **The Judgment was ſet and the Books were opened.** This ſitting of the Judgment correſponds with that *Apoc.* 20. 11, 12. Where there is a White Throne and the Books are opened, and this is at the Final Judgment, and General Reſurrection, immediately preceeding the *Conflagration*, which in another ſenſe this Fiery deſcription here in *Daniel* ſutes very well with, and then the Fiery ſtream out of the mouth of the Ancient of Days will preſignifie that final Sentence, *Depart from me ye accurſed into everlaſting Fire.*

Apoc. 20. But Ver. 4. of the ſame Chapter, *And I ſaw Thrones and they ſat upon them*, &c. This anſwers to the ninth Verſe of this ſeventh of *Daniel*, *And I beheld till the Thrones were ſet.* For theſe Thrones are ſet to judge the little Horn, the ſame with the *Whore* or *Falſe Prophet*, which is ſaid, together with the *Beaſt*, *Apoc.* 19. to be taken and caſt both alive into a Lake of Fire burning with Brimſtone, which is to come to paſs under the Seventh Vial; which immediately preceeds the coming down of the New *Jeruſalem*, and the Reign of the Saints. Here is onely the difference betwixt theſe Two Seſſions, that the Apocalyptick Seſſion mentions only the Reign of the Saints, this the

the inſtant dooming and executing the Doom of the little Horn in order thereto, and the giving the Son of man the Kingdom. But being that *Corruptio unius* is *Generatio alterius*, and the things are ſo cloſely connected, we may very well admit that theſe Two preceding Seſſions or Sentences declared therein, have a conſiderable correſpondence one with another, that in the *Apocalypſe* manifeſtly belonging to this part of this Judgment here in *Daniel*, that gives the Kingdom to the Son of man. So that ſo far the correſpondence is palpable.

11. **I beheld then becauſe of the voice of the great words which the Horn ſpake**; namely, Such bluſtering and boaſtfull words as were recited above upon Ver. 8. to ſee what would become of this Horn that ſo magnified himſelf above all. and had acted accordingly in depoſing Kings and trampling upon the Necks of Emperours, and murthering, maſſacring and burning God knows how many Hundred thouſands of innocent Chriſtians for not ſubmitting to his Tyranny and Idolatry. **I beheld even till the Beaſt was ſlain, and his body deſtroyed, and given to the burning Flame.** What then, is the Beaſt deſtroyed and the little Horn eſcape puniſhment? This therefore is a very compendious and Elliptical Form of Speech. But the Senſe is fully made out by S. *John Apoc.* 19. 20. For it is impoſſible but the little Horn muſt be concerned in that deſtruction of the Beaſt, himſelf being the Two-horned Beaſt in the *Apocalypſe*, Chap. 13. but in * this Chapter ſtiled the *Falſe Prophet* for his falſe pretence to Infallibility. *And the Beaſt was taken*, ſays he, *and with him the Falſe Prophet that wrought Miracles before him*, that is, who tranſubſtantiated Bread into a Man, and brought Fire

* Apoc. 19.

Fire from Heaven, and had power over Purgatory and Hell, thither to ſtrike innocent Souls by his fulminant Excommunications. *Theſe both were caſt alive into a Lake of Fire burning with Brimſtone.* And thus the Fourth Empire, the *Roman*, as to its Idolatrous Tyranny, of which the Pope makes himſelf the Head, as his Canoniſts and Theologers declare, is quite demoliſhed under the Seventh Vial.

12. **As concerning the reſt of the Beaſts they had their Dominion taken away**; that is, And if any one ſhall be ſo curious as to enquire what became of the reſt of the Beaſts, the other Three above mentioned, let that ſuffice that their Dominion was taken away; and that, **Yet their lives were prolonged for a ſeaſon and time**; they had their certain periods allowed them too, by the Doom of the Ancient of Days. This is enough as touching them, but the great buſineſs of all is touching the Fourth Beaſt, the *Roman* Empire; foraſmuch as the true Church of Chriſt for ſo long a ſpace of time is ſo much concerned therein, and therefore that deſerves more ſpecial obſervation and enlargment. The Affairs of the *Jews* under the Three firſt Beaſts are not conſiderable, in reſpect of theſe of the Chriſtians. And therefore the Three firſt Beaſts in this Viſion ſeem to be brought in meerly as a preamble to the Fourth; and the Fourth with the Three firſt to be firſt deſcribed, as being of one ſute, namely, Idolatrous. But then there is a Fifth Kingdom which is Chriſt with his true Church commencing in the Apoſtles times, and laſting till the end of the World. Of which in the following Verſe.

13. **I ſaw in the night Viſions**, in this Divine Dream as was above-ſaid, **And behold, one like the Son of**

of man. *The Son of man* is a Title which Chriſt ſo inculcatedly aſſumes to himſelf, to whom the Kingdom does belong, that it is impoſſible but he ſhould have a regard to this very place, in the ſo perpetually uſing that ſtyle touching himſelf. And therefore it being Chriſt, it is plain that the ſecond Hypoſtaſis of the Holy Trinity is here exhibited in this Divine Viſion as well as the firſt and third, as I have noted, they all Three are in the Viſion of *Ezekiel.* This Title of Chriſt, *the Son of man*, occurrs in innumerable places. I need name none. And yet there is one I will not omit, *Matth.* 26. 64. When the High Prieſt had adjured him to tell him if he was Chriſt the Son of God, *Jeſus ſaith unto him, Thou haſt ſaid. Nevertheleſs I ſay unto thee,* (though thou haſt hit it already, yet I will give thee a further confirmation thereof,) *Hereafter ſhall you ſee the Son of man ſitting on the right hand of Power, and coming in the Clouds of Heaven*; namely, as it were at the head of the *Roman* Army, to take vengeance of the murtherous unbelieving *Jews*, I ſay, the *Roman* Army, out of which People eſpecially he was to raiſe to himſelf his Kingdom, the Church. Which yet was but *Regnum Lapidis*, as I noted in the foregoing Viſion, but would be in time *Regnum Montis.* **Came with the Clouds of Heaven.** To be carried with the Clouds of Heaven, denotes that a King ſhall be maſter of his Enemies, and get glorious Victory, ſaith *Achmetes.* And the deſtruction of the *Jews* was the eſtabliſhing of the Church of Chriſt, or his Kingdom among the *Gentiles*, the *Romans* eſpecially, whoſe Empire became at laſt Chriſtian. **And came to the Ancient of Days, and they brought him near before him,** preſented him as a Candidate for the deſigned Kingdom.

14. And

14. **And there was given him Dominion and Glory, and a Kingdom, that all People, and Nations, and Languages ſhould ſerve him**; that is, That ſome of all People ſhould ſerve him in the pure Apoſtolick way of Doctrine and Worſhip; and indeed the whole *Roman* Empire in a manner did ſo for a while after *Conſtantine*'s time, till the Apoſtaſie came in. Which ſmall Interval of time in this Viſion is not taken notice of, as being inconſiderable. But in the mean time it may be here ſeaſonable to note, that this Right of the Kingdom being given to the Son of man, anſwers to the firſt Viſion of the *Seals*, the Viſion of the *Heros on the white Horſe*, with a *bow* in his hand, and who had a *Crown given unto him*, *Apoc.*6.2. the right of the Imperial Crown. So that this part of *Daniel*'s Viſion here commences with the Epocha of the *Apocalypſe*, or the beginning of Chriſtianity. For there ſeems Four Sentences to have been repreſented in this *Judicial* Seſſion of the Ancient of Days, (beſides that touching the Three Beaſts, Ver. 12.) one aſſigning the Kingdom in general to the Son of man, the other, the Judgment of the little Horn; the third, the giving of the more inlarged Kingdom to the Son of man upon the deſtruction of the little Horn; and the fourth, the final Doom of all, at the day of Judgment properly ſo called. But the firſt and the laſt there is only a ſlight perſtriction or brief intimation of them, but that of the little Horn is inſiſted on, the aboliſhing of his power, and the giving the great enlargement of the Kingdom, the *Regnum Montis*, to the Saints of the moſt High. **His Dominion is an everlaſting Dominion which ſhall not paſs away, and his Kingdom that which ſhall not be deſtroyed.** The true Church which is the genuine Kingdom

Kingdom of Chriſt, and of which he alone is the Head as being Univerſal, never yet from the beginning thereof has failed, nor ever will fail to the end of the World.

15. **I Daniel was grieved in my Spirit, in the midſt of my body, and the Viſions of my head,** upon my Bed, **troubled me**; that is, I was very anxious to know what the meaning of this Viſion might be. And methought,

16. **I came near to one of them that ſtood by**; to one of the Aſſiſtant Angels in this great Seſſion, not to thoſe that were placed on Thrones. **And asked him the truth of all this**; that is, The plain meaning of this Prophetick Parable. **So he told me, and made me know the Interpretation of things**; namely, as follows; and firſt in general.

17. **Theſe great Beaſts which are Four, are Four Kings** (with their Kingdoms or Empires, *viz.* the *Babylonian, Medo-Perſian, Greek* and *Roman,*) **which ſhall ariſe out of the Earth.** And therefore be but Earthly Kingdoms, minding Earthly Things here below.

18. **But the Saints of the moſt High**; of עליון עליונים, of the moſt High God, or of Chriſt; who is called in the *Apocalypſe*, *King of Kings, and Lord of Lords.* **Shall take the Kingdom,** of the Stone, *Regnum Lapidis,* from the firſt planting of the Goſpel, but *Regnum Montis,* the Kingdom of the Mountain, upon the deſtruction of the little Horn. **And poſſeſs the Kingdom for ever, even for ever and ever**; that is, The true Church of Chriſt ſhall never fail till the end of the World, as was intimated above. And thus far in general touching the Viſion, but he holds on.

19. **Then I would know the truth,** the true meaning, **of the Fourth Beast which was divers from all others.** And in what regard we have above declared, as also why so Exceeding **Dreadfull, whose Teeth were of Iron and his Nails of Brass, which devoured, brake in pieces, and stamped the residue with his Feet,** that also we have above explained.

20. **And of the Ten Horns that were in his Head.** And of the other especially **which came up.** For the Interpretation is spent most in describing it, Ver. 24, 25. **And before whom three fell,** those three I above named. **Even of that Horn that had Eyes,** and would admit no other Horn to have Eyes besides it self, especially in Spirituals. **And a Mouth that spoke very great things,** both against the Law of God, which this Horn the Papal Power pretends to have a right to dispense with and act contrary to, and against the right of Kings and Emperours, whom he pretends a Power of excommunicating and deposing, and absolving their Subjects from their Oath of Allegiance, if they submit not to the Decrees of his infallible Mouth, which will be sure to pronounce nothing that is not agreeable to the worldly Interest of Holy Church. For this Horn has the *eyes* of a *man* merely, and directs all by the measure of *humane* Policy, let him pretend never so much to inspired Infallibility. **Whose look was more stout than his Fellows;** That is, that has a bold assured look, affecting the greatest Grandeur imaginable, as pretending to be *Lord of the whole World*, in whose presence his Fellow Horns did but sneak, as whose stirrop they are fain to hold, even Emperours themselves as well as Kings and other Princes, when this little Horn is to ride on Horseback, and to bear on their Shoulders his.

his Chair when he will be carried in State, to hold the Baſon and Towel when he waſhes his hands, and in publick Aſſemblies to ſit at his Feet, and if they will not be dutifull enough, to be trod upon by his Feet, as *Frederick Barbaroſſa* was ſerved by Pope *Alexander* the Third, who treading upon his Neck *in conſpectu populi*, with a bigg look and loud voice, abuſed that of the Pſalmiſt to his barbarous inſulting over the Emperour, *Super aſpidem & leonem ambulabis*, &c. *Thou ſhalt tread upon the Lion and Adder*, &c. Theſe hints are enough to ſhew how fully this part of the Prophecy is accompliſhed [whoſe look was more *ſtout* than his Fellows.]

21. **I beheld, and the ſame Horn** (namely, the little Horn) **made war with the Saints and prevailed againſt them**; that is, The Papal Power by uſing the forces of the Ten Horns or Secular Power makes war againſt the Saints, the true Apoſtolick Church, that ſtand out and cannot admit the groſs corruptions and Idolatrous uſages of the little Horn. This anſwers to that of the *Apocalypſe*, Ch. 13. v. 7. *And it was given unto him to make war with the Saints, and to overcome them.* It is ſpoken there of the *Ten-horned Beaſt* as the Executioner of the War, but in *Daniel* of the *little Horn*, as the Inſtigator or Authorizer of the War. But this in the mean time is no ſmall indication, that the times of the *little Horn* belong to the times of the *Ten-horned Beaſt healed*; which are the times of the Apoſtaſie of the Church.

22. **Until the Ancient of Days came.** *viz.* Till he proceeded to that part of the Doom that pronounced Sentence againſt the little Horn. **And Judgment was given to the Saints of the moſt High**; that is, The Sentence was pronounced on their ſide, God

so generally convincing the World of the truth of their cause. **And the time came that the Saints possessed the Kingdom**; namely, After the evidence of the truth of their Cause was so well known to the World.

23. **Thus he said, The Fourth Beast shall be the Fourth Kingdom upon Earth**; namely, the *Roman* State or Empire. **Which shall be divers from all Kingdoms**, as having a Political constitution different from them, as has been noted above. The vulgar Latin, the Septuagint, and *Vatablus*, as also *Gasper Sanctius* read, *Which shall be greater than all Kingdoms*, namely, than those Three before named. Which therefore cannot be the Kingdom of the *Lagidæ* and *Seleucidæ*, as *Grotius* would have it, if that reading obtain. And it has the start of the other for Antiquity. **And shall devour the whole Earth, and shall tread it down, and break it in pieces.** Which suites best of all with the sense of *Vatablus*, the vulgar Latin, and the Septuagint. For the greatest Kingdom was the most able to do this.

24. **And the Ten Horns out of this Kingdom are the Ten Kings that shall arise.** The *Roman* Empire, Ver. 7. is described under one Interval of its period to have Ten Horns, so that it is the same Ten-horned Beast that occurs in the *Apocalypse*. And, Ver. 8. it is said that there came up among them another little Horn, which naturally implies that it came up much about the same time with them, though in what here follows it is said, **And another shall arise after them.** Which is no contradiction to the former supposing in order he came up last, so be it was not any considerable time after, or be understood of his more sensible growth or palpable appearance; though

though the Hebrew word implies no neceſſity of ſignifying any poſteriority of time, but that he might ſpring up with them and amongſt them, but in ſuch an occult manner, and ſo unawares, as if he had ſtoln his growth behind them. For ſo the Septuagint render it, ὀπίσω αὐτῶν, and the word in the Original will bear that ſenſe very well, אחר and אחרי ſignifying order of place as well as of time, accordingly as the Septuagint have tranſlated it. But the time of the Ten-horned healed Beaſt being the time of the Apoſtaſie of the Church, and he being actually Ten-horned and healed at the ſame time, (For the crowned Ten Horns which ſhew their actual Reign, appear only on the healed Beaſt's head, as I have noted in my Expoſition of the *Apocalypſe*,) and the *little Horn* being ſaid to ariſe among them or with them, though the other Horns were not aware of him, as having *no Eyes*, though the *little Horn* have the *Eyes of a man*, of a cunning perſpicacious Politician; it is manifeſt that the growth of the little Horn began with the Apoſtaſie of the Church, and ſo the little Horn may well be ſuſpected of helping it on, being moſt concerned in matters of Religion to manage them well or ill, as being that *Sacerdotal* Polity or *Hierarchy*, as is intimated in what follows. **And he ſhall be divers from the Firſt**, namely, from the other Ten Horns, they being *Laick* or *Civil*, this *Eccleſiaſtick* or *Spiritual*, for ſuch was the Papal Power. **And**, under pretence of this Eccleſiaſtick Power, **he ſhall ſubdue Three Kings.** The Three Kings which he is ſaid to humble, ſubdue, or ſupplant, are, as I have hinted above, thoſe Three whoſe Dominions extended into *Italy*, as that of the *Greek* Emperour *Leo Iſaurus*, whom he excommunicated,

and

and made his Subjects of *Italy* revolt from their Allegiance becauſe he was againſt Image-worſhip. The other ſupplanting or ſubduing is of the *Longobards*, whoſe Kingdom he cauſed, by aid of the *Franks*, to be wholly ruined thereby, to get the Exarchate of *Ravenna*, (which ſince the revolt from the *Greeks* the *Longobards* were ſeized on) for a Patrimony to S. *Peter*. And the laſt of the Three which he humbled were the Emperours of *Germany*, whom from the days of *Henry* the Fourth, he excommunicated, depoſed, and trampled under his Feet, and never ſuffered to live in reſt till he had made them quit their intereſt in election of Popes, and Inveſtitures of Biſhops, and what-ever remainder of Juriſdiction they had in *Italy*. See Mr. *Mede*, Epiſt. 24. Thus did this *Horn* with *Eyes*, whoſe *look* was more *ſtout* than his Fellows.

25. **And he**, namely, the little Horn, **ſhall ſpeak great words againſt the moſt high.** It is rightly tranſlated, *great words*, becauſe that Phraſe touching the little Horn has been uſed ſo oft already, Ver. 8. 11. 20. Where either *great things* or *great words* occur, and there cannot be a more fit and authentick commentary on theſe paſſages than that in the *Apocalypſe*, Ch. 13. v. 5, 6. *And there was given unto him a mouth ſpeaking great things and blaſphemies*; where *great things* are expounded by *blaſphemies*. And in the following Verſe he ſhews how theſe blaſphemies are againſt *God the moſt High*, many examples whereof I have given above upon Verſe 8. *And he opened his mouth in blaſphemy againſt God to blaſpheme his Name*, his authority and titles, *and his tabernacle, and them that dwell in Heaven.* The Ten-horned Beaſt is ſaid here to reproach them by allowing, authorizing,

thorizing, and inforcing (againſt the decrees and authority of God, which is alſo a blaſpheming of his Name,) thoſe blaſphemous decrees of the *Two-horned* Beaſt, (which is the ſame with the *little Horn*, they being both the *Papal* Polity or Hierarchy, the *Eccleſiaſtick* Authority not the *Laick* or *Secular*,) for Image-worſhip, for Saint-worſhip, and worſhip of Angels, and for Tranſubſtantiation, which is a reproach to the Tabernacle of God, the body of Chriſt; ſee the place in my *Expoſition of the Apocalypſe*. It is ſufficient here to note how well the deeds of the *little Horn* ſute with thoſe of the *Ten-horned Healed Beaſt*, who is but the Abettor and Executioner of what the Two-horned Beaſt would have. And therefore when it is ſaid the *little Horn* here ſpeaks great words againſt the moſt High, it is all one as if it were ſaid of the *Ten-horned Beaſt* in the *Apocalypſe*, nor is it any repugnancy to underſtand it of them both. For this which is ſaid of the Ten-horned Beaſt is to be lookt upon as the meer Echo of the Draconick voice of the Beaſt with *Two Horns*. So agreeable in every point is *Daniel* with the *Apocalypſe*. **And ſhall wear out the Saints of the moſt High**, By Impriſonments, Confiſcation of Goods, by Burnings, Croyſades, and Maſſacres, upon which this little Horn will put the Ten Horns as his occaſions require, as is alſo noted *Apoc.* Ch. 13. v. 7. and in this Chapter of *Daniel*, ver. 21. **And think to change times and laws**; To alter the Primitive ſimplicity of the Chriſtian Religion into a Conſtitution that beſt ſerves the Intereſt of his Papal Kingdom, and the increaſing the Revenues and the Power of Holy Church, as they call it. All Superſtitions never ſo Idolatrous, All Doctrines never ſo monſtrous, ſhall paſs into a Law and Decree

if

if they ſerve this end. For the Papal Omnipotency has a power to make what Laws and Inſtitutes he pleaſes; all Edicts and Decrees lodge in the Cabinet of his own Breaſt. Whence he may produce what he pleaſes, if you will believe his *Canoniſts*. **And they ſhall be given into his hand for a time, and times, and the dividing of a time,** or half a time. *i. e.* And they ſhall be eſtabliſhed, authorized, and inforced by the Secular Power of the Ten horned Beaſt, as was obſerved above. To whom *Apoc.* 13. 5. power was given to continue *Forty and two months*, which is juſt the ſame time with *Daniel's Time and Times, and half a Time*, in the literal ſenſe, each of the Sums amounting to Three years and a half apiece, or 1260 days. But in the Prophetical ſtyle they ſignifie ſo many years. And that they are *Prophetical days* not *vulgar*, I have invincibly proved in my *Synopſis Prophetica*, Book 2. Ch. 5. See alſo my *Myſtery of Godlineſs*, Book 5. Ch. 15. Wherefore it is highly rational to conceive the times of the little Horn to ſynchronize with all the middle Synchronals of the *Apocalypſe*: So that we may know plainly where we are.

26. **But the Judgment ſhall ſit,** namely, To judge the little Horn or Papal Hierarchy, which is the Two-horned Beaſt in the *Apocalypſe*, or the Whore of *Babylon*. To this alludes that ſaying of the Angel, *Apoc.* 17. *And there came one of the Seven Angels which had the Seven Vials and talked with me, ſaying unto me, I will ſhew unto thee the Judgment of the great Whore that ſitteth upon many waters, with whom the Kings of the Earth have committed fornication.* And part of this judgment is menaced againſt her in the Epiſtle to the Church in *Thyatira*, *Apoc.* 2. 20.

under

under the name of *Jezebel*, who calleth her ſelf a Propheteſs, but ſeduces *Chriſt's* Servants to commit Fornication, and to eat things ſacrificed unto Idols. Which Propheteſs ſo called by her ſelf is the Papal Hierarchy who boaſt themſelves *infallible*, but judgment is menaced againſt them, Ver. 22. *Behold, I will caſt her into a Bed, and them that commit Adultery with her into great tribulation if they do not repent of their deeds.* Which Judgment fell upon her in the happy Reformation, when ſo many Kingdoms and Countries deſerted the Pope. And likewiſe in the Song of the riſen Witneſſes, Ch. 15. v. 4. *Who ſhall not fear thee, O Lord, and glorifie thy Name? for thou only art Holy, for all Nations ſhall come and worſhip before thee. For thy Judgments are made manifeſt.* And this is the former part of the execution of the Sentence againſt the *little Horn* or *great Whore*. But the Execution goes on in the Seven Vials. **And they ſhall take away his Dominion to conſume and deſtroy it unto the end**; that is, By that time all the Vials be poured out upon the Two-horned Beaſt, the *little Horn* with *Eyes*, or the *Falſe Prophet*, his Dominion ſhall be quite deſtroyed and conſumed, which is the *Second* part of the Doom of the *little Horn*, and will be compleated under the ſeventh Vial, with which the Viſion of that Divine Heros *on the white Horſe* with a *Sword coming out of his mouth* doth contemporize. Which Sword out of his mouth anſwers to the fiery ſtream out of the mouth of the Ancient of Days, and both to that of S. *Paul*, 2 *Theſſ.* 2. where he ſays, that *the Lord ſhall conſume* the Man of Sin, *by the Spirit of his mouth, and deſtroy him with the brightneſs of his coming*, as I have noted above. Now as the little Horn is doomed

to deſtruction (from whence the *man of Sin* is called the *Son of perdition*, 2 *Theſſ.*2.) by this Divine Conſiſtory, which is one part of their Act in this Seſſion; ſo that ample and everlaſting Kingdom that ſucceeds the deſtruction of the little Horn, is adjudged to the truly Apoſtolick, Catholick Church, of whom Chriſt alone is Head. Which is the other part of the Act of this Seſſion, and which alone is taken notice of *Apoc.* 20. 4. the other part having been taken notice of Ch. 17. and 18.

27. **And the Kingdom and Dominion, and the greatneſs of the Kingdom under the whole Heaven ſhall be given to the people of the Saints of the moſt High.** This is that other part of the Sentence pronounced by that Divine Sanhedrim in the behalf of the true Church that had been afflicted and oppreſſed ſo long under the Tyranny of the *little Horn*. The true Church then conſiſting of *Jew* and *Gentile*, will overſpread all. This is to be accompliſhed under the ſecond and third Thunders. And I think no body can doubt but that the people of the Saints of the moſt High are the truly Catholick and Apoſtolick Church, if he conſider the deſcription of the *New Jeruſalem* in the *Apocalypſe*. And the *moſt High* is *Chriſt*, who there is termed *King of Kings and Lord of Lords*, and the *Meſſias* will be acknowledged in thoſe days to be ſuch both by *Jew* and *Gentile*. This anſwers to that of *Apoc.*20. 4. *And I ſaw Thrones and they ſate upon them, and Judgment was given unto them*, and the reſult was, *They that had not worſhipped the Beaſt, neither his Image*, &c. *they lived and reigned with Chriſt a thouſand years*, acknowledging him the only univerſal Head of the Church. This will be the *truly Holy Catholick Church of Chriſt* as they are here called the

the *people of the Saints of the moſt High.* **Whoſe Kingdom is an everlaſting Kingdom**, not to end upon Earth till the laſt Thunder or Conflagration according to the tenour of the *Apocalypſe*. **And all Dominions ſhall ſerve and obey him.** All Nations and Kingdoms ſhall willingly ſubmit themſelves to, and injoy themſelves in this mightily extended and overſpreading Kingdom of the Son of man which the Ancient of Days had aſſigned to him. Which well may be called the Kingdom of the Son of *man* in counterdiſtinction to thoſe other Four Kingdoms that are ſet out by cruel ravening *Beaſts*, tearing and trampling all under their Feet, and forcing men to blind obedience with ſalvage violence, as was uſual in the Kingdom of *Antichriſt* or *little Horn with Eyes*, that would let no body ſee but himſelf. Whenas the true Church or *Kingdom* of the *Son of man* (as the Four Beaſts or rather Wights in the *Apocalypſe*) are all full of Eyes within and without. And certainly the Kingdom of the Son of man will be a Kingdom of *unaffected Prudence*, *defecate Reaſon* and *holy Love*. For this is the true Man, the reſt in us is but common to us with the brutes. And therefore of ſuch ſhall conſiſt the Kingdom of *Chriſt* the *Son of man*, (as he perpetually calls himſelf) after the abolition of the Kingdom of *Antichriſt*.

28. **Hitherto is the end of the matter**, namely, the matter the Angel communicated to him by way of Interpretation of the Viſion. **As for me Daniel, my cogitations much troubled me, and my countenance changed in me.** I was ſo actuated by a ſupernatural power that my natural ſtrength could ſcarce bear it, which was diſcoverable in my very countenance grown lean and pale in undergoing this Divine

or Angelical Actuation or Impreſſion. **But I kept the matter in my heart,** that is, I committed it firmly and carefully to my memory, ſo that I might be ſure to tranſcribe it right, as being *Ingens documentum Divinæ Providentiæ Præſcientiæque*, they are the very words of *Grotius*; *A wonderfull inſtance of Divine Providence and Preſcience* to all Poſterity. As certainly this Viſion and Interpretation is rightly underſtood, and I wiſh *Grotius* had ſo underſtood it.

NOTES

Upon VISION II. Ver. 4.

The laſt Monarch of the Babylonian Empire.] How rightly *Darius Medus* may be deemed the laſt Monarch of the *Babylonian* Empire, See *Thomas Lydiat* in his *Emendatio Temporum*, Anno Mundi 3469.

Ver. 6. *Rather a meer gift of Divine Providence than any Acquiſt*,&c.] Which that in *Joſephus Antiq. Lib.* 11. *c.* 8. ſeems to confirm. For notwithſtanding *Jaddus* the High Prieſt his diſobedience to *Alexander* a little before, at which he had conceived a diſpleaſure againſt him, yet when *Alexander* came to *Jeruſalem*, and the High Prieſt and other Prieſts and Levites went out in their Habits to meet him, and in this peaceable and ſplendid Pomp to receive him, *Alexander* alone accoſting *Jaddus* in his Pontifical habit and golden Crown with the Name *Jehova* writ on it, bowed himſelf and ſaluted the High Prieſt very friendly. Which was a wonder to the By-ſtanders, they expecting rather ſome token of diſpleaſure from

from him, than of that veneration and friendlineſs. Wherefore *Parmenio* one of *Alexander*'s Captains came privately to *Alexander*, and asked him what was the matter with him that he, whom all others ſo much adored, ſhould condeſcend thus humbly to adore this Pontif of the *Jews*. To whom he anſwered that he did not worſhip the Pontif, but that God whoſe Prieſt he was. For I ſaw, ſays he, this his Prieſt in this habit in *Dios* of *Macedonia* (which therefore muſt be his God himſelf, for he could not there appear) who while I was deliberating with my ſelf how I might ſubdue *Aſia*, bid me be of good courage, and without delay to Ship over my Army, for by his conduct I ſhould obtain the Empire of *Perſia*. Which Viſion of his in *Dios* of *Macedonia*, and the meeting of *Jaddus* the High Prieſt in the very ſame habit that that *Spectrum* appeared to him in, made him, as he himſelf profeſſed to *Parmenio*, confident of ſucceſs. And *Jaddus*, which yet further might confirm his hopes, ſhewed him the Book of *Daniel*, I ſuppoſe that place in the Prophecy of the *Scripture of Truth*, where it is ſaid, *And a mighty King ſhall ſtand up that ſhall rule with great Dominion and do according to his will*, &c. Which the High Prieſt might well interpret of *Alexander* his preſent expedition, and he, in virtue of his Viſion in *Dios*, of the God of *Iſrael* appearing there to him in the Pontifical habit (as he did alſo to *Daniel* and S. *John*) firmly believe him. As we alſo from theſe conſiderations may eaſily believe that *Alexander*'s Conqueſts were rather a meer gift of Divine Providence, than the fruit of his own Proweſs or Policy.

Verſe 9. *Namely, God the Father*, &c.] So we Chriſtians call this firſt Hypoſtaſis of the Holy Trinity

nity which the Cabbaliſts call *Kether*, and (from this place queſtionleſs of *Daniel*) *Attik Jomin*, *Antiquus Dierum*. See the ſecond Cabbaliſtical Table in my Philoſophical Volume Tom. 1.

VISION III.

The Viſion of the Ram *and* He-goat, *betokening the Kings of* Media *and* Perſia, *and the Kings of* Græcia, Chap. 8.

THE Viſion of the *Image* conſiſting of *Four Metals* and that of the *Four Beaſts*, both of them reached from the *Babylonian* Empire inclufively, to the glorious Reign of Chriſt upon Earth in his true Apoſtolick Church in the bleſſed *Millennium*. Now follows a Viſion that inſiſts more largely on ſome parts of the time of the foregoing Viſions, namely, thoſe of the *Medo-Perſian* but chiefly of the *Greek* Empire; which is like the Method in the *Apocalypſe*. Where firſt in a more general and comprehenſive way the ſtate of the Chriſtian Church from the beginning thereof to the laſt Vial is ſet out in [Chap. 11.] and then again the ſame period of time is run over in the Twelfth, Thirteenth and Fourteenth Chapters. But afterwards the Viſions concern but parts of the ſame period which are more fully inſiſted on. And ſo we ſhall find it here in *Daniel*, that the reſt of the Viſions concern but parts of the times that are repreſented by the Image of the *Four Metals*, and the Viſion of the *Four Beaſts*. And this of the *Ram* and *He-goat* here

here in this Eighth Chapter concerns the times of the *Medo-Persian* and *Grecian* Empire only, in manner as follows.

1. **In the third year of the Reign of King Belshazzar** King of *Babylon*, and immediate Predeceſſor of *Darius* the *Mede*, **A Vision appeared to me, even to me Daniel**; *Non jam ſecundum quietem*, ſays *Grotius*, *ſed ἐν ὁπτασίᾳ*, not in *ſleep* but when I was *awake*, and up and abroad. Elſe if it had been in his ſleep on his Bed he would have expreſſed ſo much in like manner as before. **After that which appeared to me at First**, namely, in the beginning of the Reign of *Belſhazzar*, Chap. 7.

2. **And I ſaw in a Vision, (and it came to paſs that I was at Shushan in the Palace which is in the Province of Elam.)** He deſcribes the place where he ſaw this Viſion as well as the time when. Now this *Shuſhan* is that Royal City of the *Perſians*, that is called *Saſa* in Hiſtorians and Geographers, a famous City ſituated betwixt *Perſis* and *Babylonia*, from whence the Country round about is called *Suſiana*. But there is mention of this *Suſa* being in the Province of *Elam*, that is, of *Elymais*, becauſe *Elam* is the Name of the *Perſian* people. *Iſa.* 21. 2. Go up O *Elam*, beſiege O *Media*; *Aſcende O* Elam, i. e. *Perſa*, *& tu O* Mede *invadite urbem*, &c. ſays *Cornelius à Lapide*. The Viſion therefore which ſo much concerns the *Perſian* Empire, *Daniel* ſaw upon the ſpot even in the Province of *Elam*, which denotes the *Perſians*. **And I ſaw in a Vision and I was by the River Ulai.** Which is *Ulæus Fluvius* with Hiſtorians and Geographers. That of *Pliny* is for our purpoſe, *Suſianen ab* Elymaide *diſterminat Amnis* Ulæus *ortus in* Medis *mediòque ſpatio cuniculis conditus*,

ac

ac rurſus exortus per Meſobatenen *lapſus circuit arcem* Suſorum. It riſes in *Media*, touches upon *Suſa*, and at laſt exonerates it ſelf into the *Sinus Perſicus* according to *Ptolemy* as well as *Bochartus*.

3. **Then I lift up mine eyes and ſaw, and behold there ſtood before the River,** that is, he ſaw externally with his Eyes when he had ſome charge there under *Belſhazzar* before that high honour of all which he beſtowed upon him. **A Ram which had two horns,** by which as the Angel anon Interprets, is underſtood the *Medo-Perſian* Empire, and Kings thereof; *Media* and *Perſia* being noted by the Two Horns, as by the Two Horns of the Beaſt, *Apoc.* 13. the Two Patriarchates of *Rome* and *Conſtantinople* are noted. But why the *Perſian* King with his Kingdom ſhould be repreſented by a Ram, many reaſons occur. For firſt a Ram is a ſtrong pugnacious Animal, and אלם and עלם in Chaldee as איל in Hebrew ſignifies to be *ſtrong*, as it alſo ſignifies, the laſt I mean, a *Ram*. And ſuch Paronomaſtical alluſions are not unuſual with the Prophets, as I have obſerved elſewhere. The ſtrength therefore and pugnaciouſneſs of the Ram, well repreſent *Cyrus* and his Succeſſours. But ſecondly, a Ram according to *Achmetes* ſignifies riches, which therefore intimates the vaſt treaſures laid up in the Caſtle at *Suſa* and other places, in *Cyrus* and *Darius Codomannus* his time alſo; ſee *Grotius* upon the place, of whom you may have a more particular account. And laſtly you may caſt in that alſo, That for the kindneſs of the Kings of *Perſia* to the *Jews*, (eſpecially in compariſon of the *Babylonian* Monarchs and *Greek*) they making ſeveral favourable decrees in their behalf, they with their Kingdom is repreſented by the figure of this better ſort of Animals, as

Sheep

Sheep are conceived to be, whether Male or Female, and a Ram is of the Male-kind thereof. Wherefore though they were as a Bear to other Nations, yet they were as a Ram to the *Jews*, or rather as a Sheep. **And the Two Horns were high, but one was higher than the other.** The *Persians* here are preferred before the *Medes*. **And the higher came up last.** The *Persian* power, namely, did emerge into that greatness after the *Median*.

4. **I saw the Ram pushing West-ward, and North-ward, and South-ward.** He pusht West-ward, when *Darius Hystaspis* and *Xerxes* made war against *Greece*; *Babylonia* also is West-ward of *Persia*, which *Cyrus* took. He pusht North-ward, when the said *Darius* made war against the *Scythians*. And South-ward, when *Cambyses*, and others of their Kings invaded *Ægypt*, *Æthiopia* and *Libya*. **So that no Beast did stand before him, neither was there any that could deliver out of his hand, but he did according to his will and became great.** For the *Persians* took *Babylon* with its whole Empire, *Lydia* also and *Ionia*, *Asia minor* and *Ægypt*.

5 **And as I was considering behold an He-goat.** That the *Greek* Empire is denoted by the He-goat we have the authority of the Angel for it, Ver. 21. And why he should signifie the *Greek* Empire, there be several reasons for it: As first, it is a very apt allusion to the Ancient Name of the *Macedonians*. For a company of *Greeks* under the conduct of *Caranus* taking the City of *Ædessa*, *Caranus* called it afterwards *Ægea*, from the Flock of Goats (Αἶγες in Greek) that led him in a misty mizling day unto the City, his *omen* lying in them, according to the prediction of an Oracle, which bid him fix his Seat in *Macedonia* where

the Goats ſhould lead him. And therefore *urbem Ædeſſam ob memoriam muneris Ægeas, populum Ægeatas vocavit*, ſaith *Juſtin, Lib.* 7. So that the *Macedonians* (and *Alexander* was ſuch) their being called *Ægeatæ*, which is as much as the Goat-people in Engliſh, may be one palpable reaſon why the *Macedonick* Empire ſhould be repreſented by a Goat. Secondly, *Hircus rapaces ſignificat*, as *Grotius* obſerves out of *Achmetes*. Thirdly, In that he is called צפיר עזים, *Hircus caprarum*, it denotes *Alexander*'s youngneſs when he began his enterpriſe of overrunning the Eaſtern Empire, he being not much paſt Twenty years old. Fourthly, The clambring nature of the Goat that gets upon the higheſt and ſteepeſt Rocks, ſets out the bold aſpiring mind of *Alexander*, to ſay nothing of that *ſtrange exploit of his, literally taken, in *India*, his aſcending with his Soldiers an high craggy Rock that *Hercules* himſelf was deterr'd from enterpriſing. And laſtly comparing the *Greek* Nation with the *Perſian*, as *Pliny* notes of Goats and Sheep, that the Goats are the wiſer and more ready-witted Animal; ſo the *Greeks* were more cunning and more clear-headed than the *Perſians*. To this purpoſe Interpreters comment on the Text. And how much Philoſophy flouriſhed in *Greece* is well known, and that *Ariſtotle* was the Maſter of *Alexander*, and how that they affected not only long Robes but long Beards, which ſome wits among them have compared to that of a Goat, as you may ſee in the *Greek Anthology*, *Lib.* 2. Εἰς φιλοσόφους. **Came from the Weſt,** *Greece* being ſeated Weſt of *Perſia*. **On the face of the whole Earth.** Whereby is intimated the largeneſs of his divagations in this his Expedition into the Eaſt, and the over-ſpreading of his Victories.

And

And touched not the ground, Which is an indication of his ſwiftneſs and ſpeed. The ſwiftneſs of *Camilla* in *Virgil* is expreſſed thus, *Æneid. Lib.* 7.

Illa vel intactæ ſegetis per ſumma volaret
Gramina, nec teneras curſu læſiſſet ariſtas.

And צפיר which ſignifies an He-goat and is the word here uſed, is from צפר which ſignifies to *fly*. So that this alſo may have ſome alluſion to this extraordinary ſpeed in *Alexander*'s Victories, who in the ſpace of Six years over-ran and vanquiſhed the *Perſians*, the *Medes*, the *Babylonians* and *Ægyptians*, and the neighbouring Nations. **And the Goat had a notable Horn betwæn his eyes.** Where it is worth our taking notice of, that here is the Goat and his Horn, which cannot be the ſame thing in nature, but one the part of the other, and there is but one Goat, and therefore no more than one Empire can be underſtood thereby which is the *Greek*, of which *Alexander* was the firſt Horn or Sovereign. But it is placed betwixt the Eyes of the Goat, meerly for the embelliſhing the Cortex of the Viſion, ſuppoſing an Animal have but one Horn, that being the moſt ſeemly placing of it.

6. **And he came to the Ram that had Two Horns which I had ſeen ſtanding before the River**, that is, The *Greek* forces aſſaulted the *Medo-Perſian* ſignified by the Ram. **And ran unto him in the fury of his power.** *Pliny* obſerves that Goats are of a more hot and fiery temper than Sheep. So well do the Symbols agree with the things ſignified.

7. **And I ſaw him come cloſe to the Ram, and he was moved with choler againſt him**, with a fiery

courage and animoſity. **And ſmote the Ram and brake his Two Horns.** The Two Kingdoms of *Media* and *Perſia*. **And there was no power in the Ram to ſtand before him,** neither in *campis Adraſtiis* or at *Granicus* a River of *Phrygia*, the firſt Battle that was fought betwixt *Alexander* and *Darius* his *Satrapæ*, nor at *Iſſus* in *Cilicia* where the ſecond was fought, and where the exceeding numerous Army of *Darius* was put to flight, from whence the City by *Alexander* was after called *Nicopolis*. **But he caſt him down to the ground and ſtamped upon him.** For all *Darius* brought out a far more numerous Army againſt him this laſt time than before, yet *Alexander* quite vanquiſhed him and the whole ſtrength of his Kingdom at *Arbela* a City of *Aſſyria*. **And there was none that could deliver the Ram out of his hands.** Nay the terrour of *Alexander* was ſuch, that it cauſed *Darius* his own neareſt friends to betray him. And ſo *Alexander* was made Maſter of the whole *Medo-Perſian* Empire.

8. **Therefore the He-goat waxed very great**; that is, The Kingdom of the *Greeks* was exceedingly inlarged by this acceſſion of the *Medo-Perſian* Empire added thereunto by *Alexander* the Great, deſervedly ſo called for thus inlarging his Empire. **And when he was ſtrong,** as having all this power of the *Medes* and *Perſians* added to his own. **The great Horn was broken.** This *Alexander* the Great, for all his greatneſs died, and that an immature and violent death, in the very Flower of his Age, at about the Thirty ſecond or Thirty third year thereof, and that by Poyſon as Hiſtorians record. **And,** after this great Horn of the Goat was broken, **for it came up four notable ones.** Not in compariſon of the firſt great

great one that was broken, but in compariſon of the reſt of *Alexander's* Captains amongſt whom the Empire was divided after his death. But in that there is not the leaſt mention or intimation of any more than *one Goat*, it is groſs delirancy for any one to imagine the Horns here mentioned to belong to any other but to him. Whence it is as clear as Noon-day that all the Horns here mentioned ſignifying particular Sovereignties, there being in the mean time but one Beaſt mentioned, which neceſſarily implies but one Empire, State, or Kingdom, that all theſe particular Sovereignties muſt be the Sovereignties of one and the ſame State or Empire which the *Goat* ſignified, which is the *Greek Empire*. The Four notable Horns whereof here aimed at, I conceive, are * *Ptolemæus* the Son of *Lagus*, Sovereign of *Ægypt*; *Lyſimachus* of *Thracia*, *Antigonus* of *Aſia*, and *Caſſander* (the Son of *Antipater*) Sovereign of *Macedonia*. **Toward the Four Winds of Heaven**, that is, Eaſt, Weſt, North, and South; *Ægypt* lying in the South, *Thracia* in the North, *Macedonia* in the Weſt, and *Aſia* in the Eaſt, if we compare the ſituation of theſe Four Principalities one with another.

9. **And out of one of them came forth a little Horn which waxed exceeding great.** This cannot be underſtood reſtrainedly of the particular Perſon of *Antiochus Epiphanes*, * but of the Kingdom of the *Seleucidæ* commencing from *Seleucus Satrapa* or Prefect of *Babylon*, who was none of the Four notable Horns, but himſelf being leſs notable grew up by the favour of one eſpecially of the moſt notable ones, namely, King *Ptolemy*, to whom he made his addreſs when *Antigonus* would have turned him out of his Prefecture, as you may ſee in *Diodorus Siculus*. But this.

this little Horn, the Kingdom of the *Seleucidæ*, which roſe from ſuch ſmall beginnings later than the reſt, grew afterwards very great. Firſt, *Antigonus* King of *Aſia* being vanquiſhed and ſlain, *Seleucus* and *Ptolemy* divided the greateſt part of the ſpoils betwixt them. And *Seleucus* afterwards, *Demetrius Poliorcetes* the Son of *Antigonus* being taken by him, he got to himſelf the Empire of *Syria* and *Aſia*. So exceeding great did this little Horn grow in *Seleucus* his time, but nothing comparable to this in *Antiochus Epiphanes* his. **Toward the South, and toward the East.** This little Horn ſo called from its ſmall beginnings (as the little Horn, Chap. 7. is) is to be underſtood of the whole continuation of the Kingdom of the *Seleucidæ*, or the ſucceſſion of the Kings of *Syria* or *Aſſyria*, as *Helvicus* ſtyles them, and ſo the Viſion is to be applied to ſuch parts of the ſucceſſion as it fits with. And therefore this part may point more particularly to *Antiochus Epiphanes*, who toward the Eaſt overcame *Artaxias* King of *Armenia*, and had over-run *Ægypt* alſo in the South, but that at his Siege of *Alexandria* the *Roman* Legat *Popilius* interceded in the name of the Senate, and circumſcribed him ſo, that he durſt proceed no further but retroceded from his enterpriſe on *Ægypt*, as you may ſee in *Juſtin*. **And toward the pleaſant Land.** The Hebrew word is צבי which ſignifies what is *beautifull*, *fair*, and *pleaſant*. All Interpreters underſtand it of the Land of *Judea*, this being the character of that Land in Holy Scripture, as *Pſal.* 38. *The City of Jeruſalem is* ſaid to be *beautifull for ſituation, and the joy of the whole Earth*; and *Ezec.* 20. 6. the Land of *Judea* is deſcribed as a Land flowing with Milk and Honey, and *as the glory of all Lands*.

Not

Not but that *Judea* belonged to the Kingdom of *Syria* or of the *Seleucidæ* before, but that there is here a peculiar occaſion of mentioning it, becauſe *Antiochus Epiphanes* being diſappointed of his purpoſe on *Ægypt* and *Alexandria*, made preſently after, towards *Judea* to vent his choler upon them. Nor do I deny, though the little Horn in its more general ſenſe takes in the whole ſucceſſion of the Kings of *Syria*, but that yet it may more peculiarly aim at *Antiochus Epiphanes*. * Which is the Genius of the Prophetick Style to give as it were Two ſtrokes at once, and under one figure to repreſent both the *general* ſtate of the thing, and alſo ſome more *ſpecial* part thereof alone. And here that may luckily come in of *Grotius*, who underſtands the Horn out of which the little Horn comes, to be *Antiochus Magnus*, the Father of *Epiphanes*, and *Epiphanes* to be called little becauſe he was *modicæ primùm fortunæ, privatus, & Romæ obſes*, of a mean fortune at firſt in a private condition, and an hoſtage at *Rome*.

10. **And it waxed great even to the Hoſt of Heaven**; that is, So far that it fought againſt the People of God, the *Iſrael* of God, whoſe God is called the *Lord of Hoſts*, of which his own people are peculiarly a part, and may be ſaid to have kept garriſon, as it were, in *Jeruſalem*, the Temple being as it were the main fortreſs thereof. And *Grotius* underſtands it peculiarly of the Levites there watching. **And it caſt down ſome of the Hoſt**, that is, *Antiochus* perverted ſome of the Prieſts and Levites, and of the *Jews* in general, to forſake the Law and to obſerve the Cuſtoms of the Heathens, as you may ſee in the *Books* of *Maccabees* at large. **And of the Stars to the ground.** Even ſome of thoſe that were or ſhould

ſhould have been great Lights to the people by reaſon of their Learnedneſs in the Law, were perverted and precipitated into a compliance with the Heatheniſh Rites and Cuſtomes. **And ſtamped upon them,** trode them into the very dirt and mire at laſt of abominable prophanations.

11. **Yea he magnified himſelf even to the Prince of the Hoſt,** that is, So as to ſet himſelf above him, to diſpoſe of the High Prieſthood as he pleaſed, accordingly as he was more largely bribed; as the caſe was in *Jaſon* and *Menelaus*, and to put an end to the ſervice of the Temple, and the daily ſacrifice as it follows. **And by him the daily ſacrifice was taken away.** Theſe things *Grotius* would refer to the High Prieſt, but the more full and genuine ſenſe is, that *Epiphanes* magnified himſelf above God himſelf by thus taking away that ſervice that God had appointed for himſelf. And moreover he roſe to that impudence that he would bring in the Idol of *Jupiter Olympius* into the Temple to take poſſeſſion thereof, as if he intended to turn the true Owner out of doors, who abominates Idols, and has ſtrictly forbid his people the worſhipping of them; ſee *Cornelius à Lapide* on the place. **And the place of his Sanctuary was caſt down,** that is, was debaſed and caſt down from that hight of ſanctity that belonged to it before, by vile Heatheniſh prophanations and ſacrificing Swines Fleſh on the very Altar, as you may ſee in *Joſephus, Judaic. Antiquit. lib.* 12. *c.* 7.

12. **And an Hoſt was given him againſt the daily ſacrifice by reaſon of tranſgreſſion.** There is no [him] in the Original, but the ſenſe may run thus, An Hoſt ſhall be given, that is, granted or appointed by *Antiochus* (of whom in the ſame place, *Joſephus*

Sephus writes, Ὅτι τὰς καθημερινὰς θυσίας, ἃς προσέφερεν τῷ θεῷ κατὰ νόμον, ἐκώλυσεν αὐτὸὺς προσφέρειν,) to hinder the daily sacrifice, בפשע, i. e. *through his villany and wickedness*, his haughtiness swelling to so high a pitch of impiety. To this sense *Grotius* glosses on the place, and it is consentaneous to what follows in *Josephus* in the same Chapter. For presently after, it is said, they built a Fort or Castle that could command the Temple, to note, as it were, the God of *Israel*, and deter both Priest and People from their duties touching the daily sacrifice. For in that Castle did *Antiochus* place φρουρὰν Μακεδονικὴν, a *Macedonick* guard, for the purpose. **And it cast down the truth to the ground**, that is, The true Religion or true worship of God contained then in the Law of *Moses*. And as if this Chapter of *Josephus* were a comment on this passage of *Daniel*, it follows in order after this, that, ἡ βίβλος ἱερὰ καὶ νόμος, the Holy Book that containeth the Law of *Moses* wherever it was found, it was presently abolished, *i.e.* torn in pieces or burnt. **And it practised and prospered**, that is, These wicked doings of *Antiochus* succeeded and obtained for a time. That the ancient Fathers make *Antiochus Epiphanes* a Type of Antichrist (whose time is also set) is better known than that I need to note it. But in nothing is Antichrist like his Type more than in trampling under foot the Sacred Scripture, (as *Antiochus* caused to be burnt or torn in pieces the βίβλος ἱερὰ καὶ νόμος, the Law of God contained in the Holy Bible,) that the People of God, without any scruple, might be made subject to the vain inventions of men; in his cruel persecuting of them that will not partake of his Idolatrous sacrifice of the Mass, as the *Jews* were perse-

cuted, tortured, and killed for not communicating in their Feaſt of ſacrificed Swines Fleſh, as it is recorded touching *Eleazar*, 2 *Maccab.*6. 18. And laſtly, in endeavouring to Heathenize the People of God again by many Idolatrous and Pagan-like Rites and Cuſtoms, as you may ſee *Antiochus* did in the Books of *Maccabees*. But this only by the by, we go on.

13. **Then I heard one Saint ſpeaking, and another Saint ſaid unto that certain Saint that ſpake.** *Saint* here is as much as *Angel*, as Ch. 4. 13. *And behold a Watcher and an Holy one*, עיר וקדיש as here קדוש. That Angels are called *Holy ones* and *Watchers* is from the ethereal purity, exertedneſs, and activity of their nature, as well as from their office and miniſtry, they being as it were the vicarious eyes of God to watch over his people for their good, and to ſee that righteous things be done among men. The moſt eaſie and genuine tranſlation of the Original I think is this, *Then I heard an Angel ſpeaking, and that ſame ſpeaking Angel ſaid*, לפלמוני, that is, τῷ δεῖνι, to a certain one who ſhall be nameleſs, as if it were put for לפלוני אלמוני in the ſenſe I have expreſſed. But it being a word occurring no where but here, and *Aquila*, *Symmachus*, *Theodotion*, and the *Septuagint* not venturing to interpret it, but leaving it as they found it in the Original φελμωνὶ, *Phelmoni*, it raiſes a ſuſpicion in me that there is ſome greater myſtery in it than ſome men are aware of, and therefore, I conceive, with *Calvin*, it is a title of Chriſt, and that this Angel here called *Palmoni*, is Chriſt himſelf, having this myſtical name from פלא *Pele*, wonderfull, which is one of the Titles of him, *Iſa.*9. 13. and from *Almoni*, which is from אלם *obmutuit*,

mutuit, and in *Pihel*, *colligavit*, which intimate the ineffableneſs and unutterableneſs of the admirable union or colligation of the Humane nature with the Divine, of the Soul of the *Meſſias* with the eternal *Logos*, as it is ſaid alſo of him in the *Apocalypſe*, *That he has a Name written that no man knows but himſelf.* Which admirable and unſpeakable condition of Chriſt is ſet out by this word *Palmoni*. * Which is the ſenſe that *Calvin* himſelf ſeems to aim at upon the place. **How long ſhall be the Viſion concerning the daily ſacrifice,** *viz.* Concerning the taking of it away, how long will that condition laſt? **And that tranſgreſſion of deſolation**, *viz.* That wicked uſage of *Antiochus* againſt the People of God and their City and Sanctuary, which he will ſo greatly oppreſs and make deſolate, as it follows in the next words. **To give both the Sanctuary and the Hoſt to be troden under foot,** to be inſulted over, deſpiſed and prophaned. By the Hoſt here in the firſt place may be underſtood the Prieſts and Levites that kept watch and ward there in the Temple, engarriſon'd, as it were, in this great and glorious Caſtle of the God of *Iſrael*. To ſay nothing of the Angelical Powers reſiding there, ſuch as were heard to ſay before the final deſtruction of *Jeruſalem* and the Temple, Ἐκβαίνωμεν ἐντεῦθεν, *Let us go hence*, but no ſmall part alſo of this צבא, this Hoſt are the reſt of the People of *Iſrael*.

14. **And he ſaid unto me, Unto two thouſand three hundred days, then ſhall the Sanctuary be cleanſed.** The Hebrew has it ערב בקר, *Evening-mornings*, Νυχθήμερα. Which plainly ſhews that *Prophetical* days are not here meant but *natural* days. And it being an unskilfull conceit to think there was an affectation to predict the time to a very day that

this deſolation or oppreſſion from *Antiochus* ſhould continue upon God's People, it is plain the time is to be reduced into years. And ſo by the anſwer may be ſignified there would be Six years or thereabout, which may comprehend the firſt coming of *Antiochus* into *Judea* when the Prieſthood was prophaned, as alſo his ſecond, his Interdicting the *Judaick* Rites, the placing the Idol in the Temple, and the whole time of the Intermiſſion of the daily ſacrifice: ſo *Grotius* expreſly upon the place. But from the time of that groſs prophanation of the Temple when *Antiochus* his Soldiers ſet an Heatheniſh Altar in the Sanctuary and ſacrificed Swine's Fleſh on it, till *Antiochus Eupator* granted the *Jews* the free uſe of their Religion and Temple, *Thomas Lydiat* reckons about Three years and a half. Which may give a glance, being Prophetically underſtood, at the *Time* of the true Antichriſt, Chap. 7. as to the duration of the entireneſs of his Kingdom. *Then ſhall the Sanctuary be cleanſed.* At leaſt by that time it ſhall be cleanſed.

15. **And it came to paſs when I, even I Daniel, had ſeen the Viſion and ſought for the meaning;** he praying in his heart that he might underſtand it, **Then behold there ſtood before me as the appearance of a Man.** An Angel externally viſible to him in humane Shape. For this is not a Dream, or Night-Viſion, but a Day-Viſion, as I obſerved out of *Grotius* in the beginning.

16. **And I heard a Man's voice betwæn the banks of Ulai.** The River *Vlæus* that runs by *Suſa*, betwixt the Banks of this River he heard the voice of *Palmoni*, or Chriſt: Who ſince he could walk on the Waters when he was in the Fleſh, might well appear betwixt

betwixt the Banks of *Ulai* in the Air, or upon the Water, and there ſpeak in a Man's voice before he was incarnate. **Which called and ſaid, Gabriel, make this man underſtand the Viſion.** The giving this command to *Gabriel* ſhews, that this *Palmoni* is no ὁ δεῖνα or ὁ τυχὼν, any ordinary Angel; but this and what was above-ſaid may well aſſure us that it was the Prince of Angels, yea Chriſt himſelf, if we add what will occur in the Tenth Chapter.

17. **So he came near where I ſtood, and when he came I was afraid.** And might have been more aſtoniſh'd if *Palmoni* himſelf had come ſo near him, when he could not bear the preſence of one of his Miniſters. **And fell on my face,** Through very aſtoniſhment my Spirits failed in me. **But he ſaid unto me, Underſtand O Son of man,** that is, be attentive and diligent to conceive what I ſay. **For at the time of the end ſhall be the Viſion.** Though it be long, even about 400 years, till this of the little Horn be fulfilled in *Antiochus Epiphanes*, yet at the end for a certain the Viſion will be accompliſhed. To ſay nothing how its Antitype at another *Time of the End*, even during the *Time and Times and half a Time*, will have its completion too.

18. **Now as he was ſpeaking with me**, namely, At the hearing of his voice, I was as much ſtounded thereat as before at his ſight, and ſo ſinking down fell upon my face, my Spirits retiring as in thoſe that are in a deep ſopor, as if they were half dead. And therefore our Engliſh Tranſlation is not ſo exact that renders the following words ונרדמתי על פני ארצה, **I was in a deep ſleep on my face toward the ground.** *Vatablus* has it, *Sopore correptus cecidi in faciem meam in terram*, and *Calvin*, *Sopitus corrui*, &c. And the vulgar

vulgar Latin, *Collapſus ſum pronus in terram.* Which therefore ſignifies a ſounding fit that took him at the hearing the voice of the Angel. Hence *Daniel* is concluded to have fallen twice to the ground, the firſt time at the *ſight*, the ſecond at the *voice* of the Angel, ſays *Maldonat.* Which naturally implies, that ſaving in theſe ſounding fits *Daniel* was perfectly awake, and that this Viſion was Ὁπτασία, properly ſo called, a *Day-Viſion* not a *Night-Viſion* or Divine Dream. **But he touched me and ſet me upright,** The Hebrew is, He made me ſtand upon my ſtanding, that is, By his touch he enabled me to ſtand upon my Feet again; ſo great vertue was there in it. And no wonder that the Æthereal and vivifical Body or vehicle of an Angel which is πνεῦμα ζωοποιὸν for the marvellous energy thereof, actuated alſo by ſo holy an Inhabitant, ſhould raiſe *Daniel*, faln into a ſound, unto life again, when holy Souls even in their terreſtrial Tenements have done ſuch marvellous cures, and by the application of their own bodies have raiſed them to life that have been taken to be dead, as *Eliſha* did in the Widow's Child, and *Paul* in *Eutychus.* And here we ſee the Angel *Gabriel* (Chriſt appearing in humane ſhape by way of prelude to his Incarnation) to have a preludious miſſion, as of an Apoſtle, to preach to *Daniel* and to inſtruct him, and to do Miracles alſo as the Apoſtles did. For this is a priviledge of the Miniſters of Chriſt's Kingdom, the *Malcuth* of the God of *Iſrael*, which is the Tenth *Sephirah* with the *Cabbaliſts*, as *Geburah* the Fifth, the Topick of the Powers belonging to that Kingdom, of which doing Miracles is one. And *Gabriel* here, the Angel, his name ſignifies the Power of God, or the Strength of God.

19. And

19. **And he said, Behold I will make thee know what shall be in the last end of the Indignation.** For this prediction of the wrath of God in the time of *Antiochus* against his People, and the raging tyranny of *Antiochus* over them, is the main drift of this Vision, and here the Angel promises to tell what shall come at the end thereof, which he does Ver. 25. That he shall be broken without hand. **For at the time appointed the end shall be.** All times and affairs are in the hands of God, and he can determine as he pleases, and at his appointed time the Heat of those Persecutions and Oppressions of the *Jews* under *Antiochus* shall have an end, they being not to last passing 2300 days as was declared above by *Palmoni*, that Prince of Angels and Men, and of *Israel* especially.

20. **The Ram which thou sawest having Two horns are the Kings of Media and Persia,** that is, The whole race of those Kings from *Cyrus* to *Darius Codomannus*, as is to be understood from Ver. 4. where the Ram is said to push West-ward and North-ward, and South-ward, which was not performed by any one King but by the succession. For that Typical Ram, says *Gasper Sanctius*, rusht out of *Persis* an Oriental Quarter, and turning himself to the South assaulted *Ægypt*, *Æthiopia*, and *Libya*; to the North, *Pontus*, *Scythia*, and *Cappadocia*; and turning himself to the West he made himself Master of the *Babylonians*, *Assyrians*, (I suppose he means *Syrians*) and the Isles of the *Mediterranean*. These things were not performed by one King but by the succession. And *Grotius* particularizes for the main. For upon [towards the West] the *Persians*, says he, under *Darius* the Son of *Hystaspis* and *Xerxes* made war

war upon *Greece*, [towards the North] the ſaid *Darius* made war againſt the *Scythians*, [toward the South] *Cambyſes* invaded *Ægypt* and *Æthiopia*, as I noted above. So evident is it that the whole ſucceſſion is underſtood of the Kings of *Media* and *Perſia* by the Ram together with their Kingdom. Whence it is reaſonable that by the Goat the whole ſucceſſion of the Kings of the *Greek* Empire ſhould be underſtood in like manner.

21. **And the rough Goat is the King of Grecia.** *Hic Rex pro regno ponitur Hebraicâ locutione quæ talia permiſcet*, ſays *Grotius*. And, I ſay, the rough Goat is the Kings of *Græcia* together with their Kingdom or Empire, that is, The whole ſucceſſion of their Kings with their Kingdom or Empire. But now for the rough Goat, as he is here called הצפיר השעיר, that hirſute or long-haired Goat, and conſequently long-bearded, (which above was called צפיר העזים, which Interpreters make to be a young Goat, and refer it to the youngneſs of *Alexander* when he undertook this expedition againſt *Darius* to win the Eaſtern Monarchy,) I do not ſee but this long-bearded Goat as he is here deſcribed may have reference to *Alexander*'s Army, it conſiſting of old Soldiers, as *Juſtin* deſcribes them, the Leaders eſpecially. *Ordines quoque nemo niſi ſexagenarius duxit, ut ſi principia caſtrorum cerneres, Senatum te alicujus priſcæ reipublicæ videre diceres.* None, ſays *Juſtin*, led the Files unleſs he was Threeſcore years old, ſo that if you viewed the Fore-part of the Army, you would take them to be the Senate of ſome ancient Commonwealth. Theſe long-bearded *Sexagenarii* appeared in the Fore-part of the Army as the Goat's Beard goes before the reſt of his Body. But at leaſt the condition

dition of *Alexander*'s Army consisting so much of old Soldiers may very well be prefigured by this long-haired or long-bearded Goat. **And the great Horn that is betwixt his Eyes is the first King.** This first King is most manifestly *Alexander* the Great, a thing that no man ever denied, and he is the first Horn of the Goat, or first King of the *Greek* Empire. From whence it necessarily follows that there must be other Horns and other Kings to succeed in this Body of the Goat or *Greek* Empire. This is so plain that *Grotius* himself does allow it upon Ver. 8. that the Four Horns of the Leopard as he calls them, (he had better said Heads) belong to the *Greek* Empire, that is, to the third Empire, and consequently the Four Horns of the Goat. Thus much *Grotius* whether he will or no, is forced to allow, though upon Chap. 2. he seems to endeavour to avoid it.

22. **Now that being broken whereas Four stood up for it, Four Kingdoms shall stand up out of the Nation,** namely, out of the *Greek* Nation. These Four Kingdoms into which *Alexander*'s Empire was divided *Grotius* is forced to confess, as to the first Kings of them or Heads of them, that they belong to the *Leopard* or *Goat*, the third Monarchy. Now what a miserable and unnatural divulsion is there that the Successours of *Antigonus*, suppose, of *Ptolemæus Lagi*, of *Cassander* and *Lysimachus* should be torn off as it were from their Predecessors in their Four Kingdoms respective, to make a distinct Empire from the *Greek*, which is as mad and extravagant as to cut off the Leopards and Goats Heads with their Horns to make Two Goats and Two Leopards of them. And yet this valiant exploit *Grotius* aims at, that he might excuse the *Roman* Empire from being the Fourth

Beaſt, and the *Papal* Power the *little Horn* amongſt the other Ten. What *Ægyptian* darkneſs and blindneſs will Prejudice and Intereſt caſt men into, that can entertain ſuch impoſſible conceits as theſe? Here is but *one Goat* and one great Horn and Four leſſer Horns, which leſſer Horns imply ſo many ſucceſſions of the Four firſt Kings, be they longer or ſhorter. Which therefore according to the Prophetick ſtyle and common ſenſe can make no more than one *Greek* Empire, firſt entire under one King, and then divided under Four, with their Succeſſours. **But not in his power,** that is, they were neither ſo valiant as he in their own Perſons, nor was their Kingdom ſo ſtrong by reaſon of the Wars among themſelves, they ſquabling one with another about the prey.

23. **And in the later time of their Kingdom when tranſgreſſions are come to the full,** that is, When the Sins of the *Jews* ſhall be very much increaſed. **A King of fierce countenance underſtanding dark Sentences ſhall ſtand up.** This no man doubts but is underſtood of *Antiochus Epiphanes*, but withall moſt of the Ancient and Modern look upon *Epiphanes* as a lively Type or Image of Antichriſt. But in that it is ſaid [in the later time of their *Kingdom*] in the ſingular number, that fairly offers to us this truth, that in Prophetical account the *four* Kingdoms named before are looked upon as *one* Kingdom though they be divided into Four parts and have Four Kings, ſome of longer and ſome of ſhorter ſucceſſion. But in that it is ſaid [in the *later time* of their Kingdom] *viz.* of the Four Kings as they were at firſt, this does ſo manifeſtly tye the firſt Four Kings to their ſucceſſion even to *Antiochus Epiphanes* his times, as many of them as reached ſo far; that it is a plain demonſtration

monſtration that the Kingdom of the Four Horns doth extend it ſelf into the times of *Antiochus Epiphanes*, and that therefore the third Monarchy which is the *Greek* reaches at leaſt ſo far. Whereby *Grotius* his fond conceit of making the Kingdom of the *Lagidæ* and *Seleucidæ* the fourth Empire and the fourth Beaſt, is quite blown away. And it is hence evident that the fourth Beaſt or Empire is the *Roman*.

Now that *Epiphanes* is ſaid to be a King of a fierce countenance, the Hebrew עז פנים may as well ſignifie, *vultu duro & obſirmato*, of an hard, bold, and ſhameleſs countenance. The vulgar Latin renders it, *Rex impudens facie*, and *Gaſper Sanctius* records one Specimen of his impudence out of S. *Jerom*, *Luxurioſus*, ſays he, *fuiſſe dicitur & in tantum dedecus, per ſtupra & corruptelas, veniſſe Regiæ dignitatis, ut Mimis quoque & Scortis publicè jungeretur, & libidinem ſuam populo præſente, compleret.* Which publick Fornication and Adultery of his whether it be a ſign of greater ſhameleſneſs than the ſpiritual Fornication, I mean, the Idolatry of Antichriſt, his Antitype, not only practiſed by himſelf in publick but alſo injoyned by him for others ſo to practiſe, I leave the unprejudiced to conſider, and whether *Antiochus* his ſetting the Idol of *Jupiter Olympius* in the Temple, be a greater piece of boldneſs than *Antichriſt*'s ſetting himſelf in the Temple of God upon the Holy Altar which is the throne of Chriſt or God, to receive publick adoration from men there, ſhewing himſelf as if he were God, or above him, by decreeing things contrary to the Laws of God, as if he were *ſupremum Numen in terris*, as his Flatterers call him, for who can null or abrogate the Law of God

but that God that made it, or ſome God, if there be any, higher than he? What *Antiochus* did to the *Jews* in commanding them point-blank to tranſgreſs the Laws of the God of *Iſrael*, and in making them conform to the Idolatrous Laws of the *Gentiles*, (the *Samaritans*, thoſe falſe Brethren, writing in the mean time to *Antiochus* in this ſtyle, Βασιλεῖ Ἀντιόχῳ Θεῷ Ἐπιφανεῖ, to the glorious God King *Antiochus*,) the ſame does Antichriſt in his forcing the true Servants of the living God and faithfull Members of Chriſt, againſt the expreſs Word of God, to worſhip Idols of his own ſetting up, and ſo to pollute the Church with *Gentiliſm*, his Flatterers in the mean time crying out, *Dominus Deus noſter Papa*, and that all is right that he commands and no man muſt diſobey him, as I have noted above. Theſe are great examples of boldneſs in the *Antitype* as well as the *Type*, who yet was never ſo bold as to avow that a piece of Bread (ſuch certainly, examined by the indubitable Teſt of Senſe, Scripture, and Reaſon) was either a Man or God, and miſerably to kill men if they would not yield to this bold obtruſion.

Now for the *underſtanding dark Sentences* as this paſſage in ſome ſenſe reſpects *Antiochus Epiphanes*, ſo it does Antichriſt, and is, it may be, more eminently fulfilled in the later than in the former. The Hebrew word is חידה, [Chidah] which moſt uſually ſignifies a Parable or Riddle, but it ſignifies alſo, at large, any hard queſtion. Such as the Queen of *Sheba* is ſaid to propound to King *Solomon*, the word *Chidah* is there uſed 2 *Chron.* 9. where ſhe is ſaid to commune with him of all that was in her heart, and that *Solomon* told her all her queſtions, *&c.* Which two great perſons ſurely ſpent not their time in, *Riddle*

me,

me, Riddle me, what's this? as Children ſometimes do, but the Queen of *Sheba* put hard and weighty queſtions to him in points of State, Religion, and Philoſophy. And in the two former *Antiochus* might be pretty well verſed, and would not ſtick, when the queſtion was put, whether the pure worſhip of the God of *Iſrael* ſuch as himſelf had appointed was to be kept, or the Rites of the *Gentiles* and their Idolatry to be brought in amongſt the *Jews*, to make all his people of one Religion, and ſo the more to ſtrengthen his Kingdom; he would not ſtick, I ſay, to pronounce, having an equal ſhare of boldneſs as of wit, that the *pure worſhip* of the God of *Iſrael* muſt ſtoop to the *Reaſon of State*. And whether Antichriſt has not horribly defiled the Ancient pure Chriſtian Religion with groſs Gentiliſm and Idolatry, to ſupport the wealth and greatneſs of his Antichriſtian Kingdom, let all indifferent men judge. Theſe things are ſo plain and open that they are unknown to none but thoſe that wilfully ſhut their eyes.

But beſides this, the Papal Hierarchy is a moſt notorious underſtander of hard queſtions in matters of Religion eſpecially, and of State ſo far forth as Religion or Holy Church is therein concerned, as aſſuming to themſelves the privilege of *Infallibility*. So that the Pope, with his Hierarchy at leaſt, is the infallible oracle of Chriſtendom to ſolve hard queſtions. Which makes me conceive that this paſſage [and underſtanding dark Sentences and hard Queſtions] was put in by the Spirit of Prophecy with a more peculiar reſpect to *Antichriſt* himſelf, than to *Antiochus*, his Type. And indeed that Church would make every Sentence in Scripture a Riddle or dark Sentence that the Pope may have the pretence of interpreting it,

it, who will be ſure never to interpret it inconſiſtently to his own corrupt Intereſt.

24. **And his power ſhall be mighty, but not by his own power.** The Power of *Antiochus* over the *Jews* was cauſed by ſome miſtaken or ill-minded *Jews* themſelves. And as for Antichriſt or the Head of the *healed Beaſt*, or of the Beaſt that *was and is not, and yet is*, it is plain *Apoc.*17.13. that the Ten Kings give their power to him. Thus plainly is his power mighty but not by his own power. **And he ſhall deſtroy wonderfully.** But whether *Antiochus* deſtroyed more *Jews* or *Antichriſt* more Chriſtians let any one that reads Hiſtory compute, and tell which of them is the more *wonderfull deſtroyer*. For not only the bloud of *Saints* and *Prophets*, but the bloud of *all* the ſlain upon Earth is laid to the charge of the Papal Hierarchy, *Apoc.* 18. 24. **And ſhall proſper and practiſe.** *Antiochus* againſt the *Jews*, and *Antichriſt* againſt the true Chriſtians, *Apoc.* 13.7. **And ſhall deſtroy the mighty and the holy people.** The mighty, the Hebrew word עזמים *Azumim*, the *Septuagint* render it ἰσχυρὸς, *Vatablus*, and the vulgar Latin *Robuſtos*. It ſignifies thoſe that were ſtrong in Faith, and ſtout and couragious in profeſſing the truth, whether in the times of *Antiochus* or *Antichriſt*. Theſe may be thoſe which the *Apocalypſe* calls the *Prophets*, and the *holy people* are thoſe that are inſtructed by them which are called *Saints*, *Apoc.*18.24. What a deſtroyer *Antiochus* was, and how much greater a deſtroyer of theſe *Antichriſt* has been, all Hiſtory rings of it. What *Antiochus* was to the ſincere *Jews*, the ſame was *Antichriſt* and much more to the ſincere Apoſtolick *Chriſtians*.

25. And

25. **And through his policy also he shall cause craft to prosper in his hand, and he shall magnifie himself in his heart,** that is, Applaud himself as all Politicians do (when things succeed) for his own great Policy that he has brought things to pass as they are. This History testifies to be true as in *Antiochus* so much more in *Antichrist* or the *Papal Hierarchy*, there never having been a more cunning Polity in the world as all Historians and Politicians are agreed. Which perspicacity of theirs in Politicks is set out by the little Horn with eyes (Chap. 7.) amongst the Ten Horns as I have noted above on that Chapter. **And by peace shall he destroy many.** The Hebrew is בשלוה, *in peace*, out of time of war, he shall destroy many. *Multos pacificos & innoxios occidet*, says *à Lapide*, and *Grotius* understands it of the *Jews* persecuted for their Religion by *Antiochus*. But what is this to the bloudy Massacres that *Antichrist* has made upon the peaceable and innocent Protestants and to the burning God knows how many beside with Fire and Fagot? The examples are more fresh than that they need to be named. **He shall also stand up against the Prince of Princes**, The Hebrew has it על שר שרים, where *Grotius* says, that שרים, is attributed to the Chiefs of all the Families of the Priesthood, *Ezr.* 8. 24. and Ch. 10. v. 5. Wherefore the chief Priests being called *Princes*, the High Priest must be the *Prince of Princes* here meant. And let that be one sense, though *Calvin* says it is *nimis argutum & infirmum*. But this sense of the Prophecy is fulfilled in *Antiochus* his setting up and pulling down the High Priests at his own pleasure, against the Law of God, as you may see in the Books of the *Maccabees*.

But

But is there nothing in Antichriſt that anſwers this preſumption in *Antiochus* his ſtanding up againſt the Prince of Princes? Surely yes. What think you of the Emperour? Has not Antichriſt ſtood up againſt him with a witneſs, and that many a time as Hiſtorians record, and ſometimes ſtood with his Foot upon his neck ſinging *Super aſpidem & Leonem ambulabis*, as I noted above? And other ſometime has humbled him ſo as to make him be content to receive the Imperial Crown in the ſubmiſſeſt manner imaginable, the Pope crowning him with his Feet, and when the Crown was on, kicking it off again, as *Spondanus* records of Pope *Celeſtine* the third. But the full ſenſe of the Prophecy in this paſſage I think is not yet exhauſted, but by the Prince of Princes is alſo underſtood the God of *Iſrael* in reference to *Antiochus* whoſe Temple he prophaned and robbed, affected himſelf the Title of God, and was ſo ſaluted by the *Samaritans*, and at laſt brought in the Abomination of Deſolation the Statue of *Jupiter Olympius*, in more full contempt of the God of *Iſrael*. This is *Antiochus* his ſtanding up againſt the *Prince of Princes*, as *Gaſper Sanctius* comments upon the place, and I think not without judgment.

But you will ſay, how is this fulfilled in Antichriſt or the Pope? How has he prophaned God's Temple, or robbed it, or brought in the Idol of *Jupiter Olympius*, &c. Anſw. It is manifeſt that he has prophaned Gods Temple, I mean, the Church of Chriſt, by bringing in Heatheniſh cuſtoms and Idolatrous practices into it, as is abundantly known; and as for robbery or ſacrilege, the moſt precious treaſure the Church has he deſpoils them of, *viz.* the Word of God, or the Law of God, of which the *Pſalmiſt* ſays, they

are

are more precious to him *than thousands of Gold and Silver.* To say nothing of what are called κλίμακα in the *Apocalypse* Ch. 9. v. 21. and depriving the living Temple of God of their livelihoods upon pretence of their Heresie, not permitting them to buy and sell that receive not the mark of the Beast. And that the Popes have affected the title of God has been also above noted, they accepting of it by not reproving their Flatterers, as neither did *Antiochus* when they called him God. *Qui non vetat peccare cum possit, jubet.*

And that nothing may be wanting to compleat the Paralleliſm, he when he brings himself into the Temple of God, and behaves himself *as to absolute Power* as if he were God, as it is said in the Epistle to the *Thessalonians*, he being but a man, what can this man be but an Idol, the fulminant *Jupiter* of Mount *Cœlius*, (for that Mountain is appropriate to the Pope of *Rome* upon account of the *Lateran* there, his Palace) as that Idol *Antiochus* brought into the Temple of the *Jews*, was *Jupiter* of Mount *Olympus*, by which the Poets understand Heaven, *Cœlum*, from whence Mount *Cœlius* is so called, that the Names may have also some little correspondency as well as the things. But if this seem too quaint and operose, let the intelligent consider whether the bringing *one* Idol into the Temple of the *Jews*, or the filling of the Christian Church with *thousands* of Idols and requiring the people to worship them, which the Papal Hierarchy does, be the greater affront to the Prince of Princes, to God and Christ, who is King of Kings and Lord of Lords, and has expressly commanded, *Thou shalt not make to thy self any graven Image, Thou shalt not bow down to them nor worship them.*

But he shall be broken without hand. *Morbo divinitus immisso*, says *Grotius*, God inflicting a sore disease upon him. For, to be done *without hand*, in Scripture phrase signifies to be done not by *humane* but by *divine power*, as the Stone cut out without hands, Ch. 4. And *Cornelius à Lapide* upon this passage [but he shall be broken without hand] *Sic Antichristum Christus*, says he, *occidet spiritu oris sui*, 2 *Thess.* 2. 8. For he had said before upon Ver. 23. That *Antiochus* in many things was the Type of Antichrist, following the opinion of the Ancient Fathers therein, *Irenæus*, *Origen* and others. And *Gasper Sanctius* acknowledges that *Antiochus* was *viva quædam Imago Antichristi*, a lively image of Antichrist, and is so throughout to the very last stroke according to that intimation of *Cornelius*.

And the very circumstances of *Antiochus* his death, as it is described, will notably sute with the circumstances of the extinction of the Papal Hierarchy, 2 *Maccab.* 9. 9. *The worms rose up out of the body of this wicked man* (Antiochus) *and whilest he lived in sorrow and pain, his flesh fell away, and the filthiness of his smell was noisome to all his Army.* But thus he died, *percussus fœtore & vermibus*, as *Cornelius* phrases it upon the place. And as *Antiochus* went out thus with a stink, so in all likelihood the exstinction of the Papal Hierarchy will leave no good savour behind it, but end in wretched contempt; according as it is predicted touching the King of *Babylon*, no doubt a Type of the Pope or Papal Hierarchy, *Isa.* 14. 18. *All the Kings of the Nations even all of them lie in glory, every one of them in his House. But thou art cast out of thy grave like an abominable branch,—— as a carcase troden under foot. Thou shalt not be joyned with*

with them in burial, because thou hast destroyed thy land and slain thy people, massacred, killed, consumed in Prison, and burnt at the Stake many Hundred thousands of Apostolick Christians for not complying with the worship of those Idols which this King of *Babylon* had set up, and also filled all Christendom with bloud upon other squables. Let that be for one instance amongst the rest which I above-named, That those Two Emperours *Henry* the Fourth, and *Frederick* the First, fought above Threescore Battles in defence of their own Right against the enemies of the Empire stirred up to Arms by the Popes of *Rome*. See my Exposition of that Prophecy of *Isaiah* in my *Synopsis Prophetica*, Book 2. Ch. 17. But enough has been said to shew how lively an Image *Antiochus Epiphanes* was of Antichrist, *viz.* of the Pope or Papacy, and how much the Church of God, as well *Christians* as *Jews*, are concerned in this Vision.

26. **And the Vision of the Evening and Morning which was told is true.** *Explicatio visi*, says *Grotius*, *exponens numerum dierum* 2300 *nihil habet obscuri.* [אמת] *Verum*, says he, *hîc est clarum, apertum.* Wherefore [is true] here signifies, is not ænigmatical or symbolical, the 2300 days are not symbols of so many years as elsewhere, which *Calvin* also observes, but are to be taken in the literal sense as was above declared, though the other part of the interpretation touching *Antiochus Epiphanes* may have also a further meaning touching Antichrist. But it is here to be noted that the Angels giving notice to *Daniel* that the Vision of the 2300 days is אמת, is a plain truth, no ænigma, but that the days signifie days in a literal sense, does imply that unless there be some such notice to the contrary, that they sig-

nifie ænigmatically and ſtand for years, as in *Dan.* 12. 11, 12. **Wherefore ſhut up the Viſion,** that is to ſay, Having exactly writ this Viſion with the explication lock it up ſafely, that the Original may be kept to compare with the Event. So *Grotius* as well as *Cornelius à Lapide*, and *Calvin*. **For it ſhall be for many days,** The time from the Prophecy to the Event will be a long time, betwixt Three and Four hundred years. For from *Belſhazzar*'s Reign to *Antiochus Epiphanes* is about 380 years.

27. **And I Daniel fainted and was ſick certain days,** namely, By reaſon of my converſe with and conſternation of mind from the hearing and ſeeing of thoſe Angelical Powers, ſo much removed above the condition of us Mortals, and alſo out of ſadneſs for the prophanation of the Sanctuary, and great calamities of my Nation which were foretold me. **Afterwards I roſe up and did the King's buſineſs,** that is, After I had grown well again I went about the buſineſs the King ſent me for into *Suſiana* where I was when I ſaw this Viſion. **And I was aſtoniſhed at the Viſion,** that is, I lookt with an aſtoniſhed or forlorn look by reaſon of the Viſion I had ſeen, that portended ſo much ill to my people. **But none underſtood it,** καὶ ἐκ ἦν ὁ συνιών. None underſtood what the matter was with me, that I lookt ſo ſadly and ghaſtly on it. *Quàm diligentiſſime poteram diſſimulabam dolorem meum.* To that ſenſe *Grotius* interprets the place, and before him *Theodoret*, *Maldonat*, and *Gaſper Sanctius*.

NOTES

NOTES

Upon VISION III. Ver. 5.

That ſtrange exploit of his literally taken,&c.] His climbing up with his Soldiers a ſteep Rock as natural Goats are ſaid to do. The Story is in *Juſtin lib.* 12. *cap.* 7. *Peragrata* India *cùm ad Saxum miræ aſperitatis & altitudinis, in quod multi populi confugerant, perveniſſet, cognoſcit* Herculem *ab expugnatione ejuſdem Saxi terræ-motu prohibitum. Itaque cupidine* Herculis *acta ſuperare, cum ſummo labore ac periculo potitus Saxo omnes ejus loci gentes in deditionem accipit.*

Ver. 8. Ptolemæus *the Son of* Lagus *Sovereign of* Ægypt,*&c.*] The Authenticknes of this diſtribution to be applied to the Four Horns, that is, the notable ones, as the Four chief Succeſſours of *Alexander*, appears from *Diodorus Siculus, lib.* 19. *p.* 727. Where, upon *Caſſander*, *Ptolemæus*, and *Lyſimachus*, their making peace with *Antigonus*, the Sum of the form of Agreement was this. Κάσανδρον μὲν εἶναι στρατηγὸν τῆς Ἑυρώπης μέχρις ἂν Ἀλέξανδρος ὁ ἐκ Ῥωξάνης εἰς ἡλικίαν ἔλθῃ, καὶ Λυσίμαχον μὲν τῆς Θρᾴκης κυριεύειν, Πτολεμαῖον δὲ τῆς Αἰγύπτου καὶ τῶν συνορευουσῶν ταύτῃ πόλεων κατά τε τὴν Λιβύην καὶ Ἀραβίαν, Ἀντίγονον δὲ ἀφηγεῖσθαι τῆς Ἀσίας πάσης, τοὺς δὲ Ἕλληνας αὐτονόμους εἶναι· that is to ſay, That *Caſſander* ſhould be chief Commander of *Europe* till *Alexander* the Son of *Roxana* came to Age; and *Lyſimachus* ſhould be Lord of *Thracia*, and *Ptolemæus* of *Ægypt* with the Cities conterminous in *Africk* and *Arabia*. And *Antigonus* ſhould be Prefect of all *Aſia*. And the *Greeks* live

live after their own Laws. And thus they continued but advanced in title. For upon *Demetrius* his Naval victory over *Ptolemy*, and notice given thereof to his Father *Antigonus*, *Antigonus* μεγαλωθεὶς ὅτι τῷ μεγέθει τῶν πραγμάτων, puffed up at the greatneſs of the ſucceſs, put upon himſelf a royal Crown and took to himſelf the title of King. Which out of emulation and to ſhew himſelf not at all diſcouraged by that late defeat, *Ptolemy* did alſo, and in imitation of him *Lyſimachus* and *Caſſander*. Which things *Juſtin* alſo witneſſes, *lib.* 15. *cap.* 2. And *Seleucus* a ſupernumerary to the Four notable Horns, who did riſe up after *Ptolemy*, τὰς ἄνω Σατραπείας πρόσφατος προσειλήφει, *lately having acquired the Satrapies of* Syria *ſuperior* to adjoyn to his former Prefecture, crowned himſelf King alſo, *Diodor. lib.* 20. *p.* 761. But that the above-named Four Horns ſtill continued tight till *Seleucus* routed *Antigonus* and his Son and ſo ſucceeded in their place, is plain from *Diodorus*. For there is mention how *Caſſander*, *Lyſimachus*, *Seleucus*, and *Ptolemæus* by common conſent made war againſt *Antigonus*, *lib.* 20. *p.* 787. his ambition threatening to ſwallow up all. And whereas ſome leave out *Lyſimachus* out of the number of the Four firſt notable Horns, it is without reaſon and againſt the teſtimony of this excellent Hiſtorian *Diodorus Siculus*, who reckons them together, and gives us to underſtand that *Seleucus* came on afterwards as a ſupernumerary, helpt to this his power (which afterward proved ſo conſiderable) by the favour of *Ptolemy*; as part of the very Title of the Nineteenth Book of *Diodorus* gives us to underſtand, which is, Ὡς Σέλευκος παρὰ Πτολεμαίου λαβὼν δύναμιν ὁλίγην ἐκράτησε Βαβυλῶνος, καὶ τὴν προσπάρ-

χουσαν

χοσιαν ἀπὸ σατραπείαν ἀνεσώσατο. i. e. How *Seleucus* receiving a ſmall Army from *Ptolemy* made himſelf Maſter of *Babylon*, and recovered his former Satrapy and Prefecture again. And that *Lyſimachus* may not be thought unworthy of the rank of thoſe Four notable Horns, conſider what *Juſtin* ſays of him. *Erat hic* Lyſimachus *illuſtri quidem* Macedoniæ *loco natus, ſed virtutis experimentis omni nobilitate clarior, quæ tanta in illo fuit ut animi magnitudine, Philoſophiâ ipſâ viriumque gloriâ omnes per quos Oriens domitus eſt, vicerit.* So little reaſon is there but that, according to *Thomas Lydiat* out of *Diodorus*, he ſhould be reckoned one of the Four notable Horns, after the breaking of that firſt great one.

Ver. 9. *But of the Kingdom of the* Seleucidæ, *&c.*] The truth of what is ſaid here will be the more eaſily acknowledged from what we have produced upon the foregoing Verſe out of *Diodorus* and *Juſtin.* But I cannot here but take notice of the well-grounded confidence of *Thomas Lydiat*, who in his *Emendatio Temporum, Anno Mundi* 3693. writes thus. *Videtur verò nobis pace omnium, ipſum* Seleucidarum *Imperium hoc tempore* Babylone *inſtitutum aliquanto poſt cætera illa quatuor Succeſſorum* Alexandri, *fuiſſe parvum illud Cornu juxta* Danielem *Prophetam ab uno eorum exoriens : quandoquidem* Seleucus *potentiæ ſuæ initium* Ptolemæo *acceptum retulerit ac demum ſupra ipſum evectus ſit.* The reaſons are manifeſt from the foregoing Note on the Eighth Verſe. And of theſe Two main Kingdoms of the *Lagidæ* and *Seleucidæ* he adds this obſervation, that the Epocha of the *Anni Seleucidarum*, is at this very day by the *Arabians, Saracens,* and *Mahometans* called *Dhilcarnaſin,* from theſe

theſe Two Horns ſo remarkable in Hiſtory and the Prophecy of *Daniel*.

Which is the Genius of the Prophetick ſtyle to give as it were Two ſtrokes at once, &c.] *viz.* A more general ſtroke and a more particular, touch, and that in the ſeries of the ſame words. The former whereof for more expedite and compendious expreſſion you may call *Geniconæa*, the latter *Idiconæa*, which ſignifie the general and more particular meaning of ſuch a part of the Prophecy. As in this preſent Inſtance, *Geniconæa* the whole ſucceſſion of the Kingdom of the *Seleucidæ* may be underſtood, but by an *Idiconæa* ſuch paſſages as are underſtood of others in the ſucceſſion at large, may be again particularly applied to *Antiochus Epiphanes*, for whoſe ſake chiefly the affairs of the *Seleucidæ* are predicted. And to give inſtances of theſe Figures in other Propehcies, *Apoc.* 17. By a *Geniconæa* the whole ſucceſſion of the Heads of the Beaſt *that was, is not, and yet is*, (namely, of the *Roman* Empire become Pagano-Chriſtian) whether Emperours or Popes, are underſtood by the ſeventh Head of that Beaſt, but by an *Idiconæa* the Popes particularly, as *Antiochus Epiphanes* particularly in the ſucceſſion of the *Seleucidæ*.

So *Apoc.* 13. The *Beaſt healed* of its deadly wound, healed I ſay by the diligence of the Two-horned Beaſt, and recovered again into a kind of *Paganiſm*, by a *Geniconæa* may be underſtood of the whole Laick *Roman* Empire, ſo debauched by the Sacerdotal Polity, but by an *Idiconæa*, the making of the Image of the Beaſt may be referred particularly to the *German* Empire as the *Object* or *Opus*, and to the Pope as the particular Artifex thereof. And laſtly, in *Daniel* Chap. 11. ver. 36. the King that does according to

his

his will and ſhall exalt himſelf, &c. by a *Geniccnæa* may be underſtood of the *Roman* Power, at leaſt from the firſt Epocha of Chriſtianity to the expiration of the ſaid Power, which will expire with the Pope, but by an *Idiconæa* it is particularly underſtood of the Papal Polity or Hierarchy. Which Four examples I hope are ſufficient to illuſtrate theſe Prophetical Figures, which are worth the notice of the judicious and conſiderate, and will ſerve to reconcile ſerious Interpreters of the Prophecies, ſome hitting upon the *Idiconæa* of the Prophecy, others upon the *Geniconæa*. Which is no claſhing one with another, if they underſtand themſelves. But that ſenſe which the *Geniconæa* exhibits is neceſſary ſometimes, and demonſtrably true by Virtue of the Synchroniſms.

Ver. 14. *Which is the ſenſe that* Calvin *himſelf ſeems to aim at*,&c.] And *Theodoret* and *Iſidore* are of the ſame opinion as they are cited by *Gaſper Sanctius*; *Neque deſunt*, ſays he, *qui Chriſtum eſſe dicunt illum qui in flumine apparuit, quique* Gabrieli *juſſit ut Prophetæ obſcurum illud ænigma manifeſtaret, quaſi jam præluderet ad ſumendam poſteà humanam naturam, in qua ſuas deinde inter homines delicias haberet, ita* Theodoretus & Iſidorus. So *Gaſper Sanctius* upon the place.

VISION IV.

The Viſion or Prophecy of the Seventy Weeks *communicated to* Daniel *by the Angel* Gabriel, Chap. 9.

1. **IN the firſt year of Darius the Son of Ahaſuerus,** that is, the Son of *Cyaxares* (King of *Media*) as the *Greeks* call him. And *Cteſias* in *Diodorus Siculus*, *Biblioth. Hiſtor. lib.* 2. *p.* 85. ſeems to call him Ἀστιβάρας, * which is very near to *Aſſibaras*, and conſequently to *Aſuerus*. Which *Cyaxares* the *Mede* gave his daughter *Nicrotis* to *Nebuchadnezzar* the Son of *Nabopolaſſar* to Wife, who therefore was the Siſter of *Darius* the *Mede* as well as *Mandane*, who was the Mother of *Cyrus* the *Perſian*. **Of the ſeed of the Medes.** For he was Son to *Cyaxares* King of *Media*, whom, being an Infant in a manner, his Father committed to the tutelage of *Nebuchadnezzar*, his Son in Law, when he died, together with his Kingdom, over which *Nebuchadnezzar* ſet *Aſtyages* of near a kin to *Nicrotis* his Wife, haply her Uncle: but upon *Nebuchadnezzar*'s death *Cyrus* rebell'd againſt *Aſtyages*, by ſome intimation from his Uncle *Darius*, and overcame him, after he had reigned ſome Thirty five years in the Kingdom of *Media* and *Perſia*, and *Darius* had been kept out of it the time. But *Aſtyages* being vanquiſhed, the Kingdom of *Media* was reſtored to *Darius*, and *Cyrus* had the Kingdom of *Perſia* for his pains. See *Tho. Lydiat* his *Emendatio Temporum*. **Which was made King over the Realm of the Chaldeans,** ſucceeding immediately *Belſhazzar*, after *Cyrus* Nephew to *Darius*

rius had taken *Babylon*, and *Belſhazzar* was ſlain. Wherefore *Darius* was inveſted in the Kingdom of *Babylon*, *Cyrus* his Nephew delivering it to him, being then about Sixty two years of Age. And foraſmuch as he lived from his infancy in *Nebuchadnezzar's* Court, and *Nicrotis Nebuchadnezzar's* Wife was his Siſter, and was brought up as *Nebuchadnezzar's* Son, and ſo haply called out of Courtſhip, the *Babylonian* Empire ſeems ſtill to have been continued in his Reign, and he fitly to be called the King of the *Chaldeans*, as *Daniel* the Prophet here ſtyles him.

And yet notwithſtanding *Daniel* comparing the *Babyloniſh* Captivity and the extirpation of *Nebuchadnezzar's* race by the *Medes* and *Perſians*, and that, *Cyrus* being Commander in the war, by name ſo predicted by the Prophet *Iſaiah*, he comparing theſe things, I ſay, with the commencement and duration of the Empire of *Nebuchadnezzar* and his Sons, predefined by *Jeremy* the Prophet, and with the time himſelf was firſt made captive, which was in the Fourth year of *Jehojakim* King of *Judah*, and the firſt of *Nebuchadnezzar* when he was ſent by his Father *Nabopolaſſar* with Regal power againſt *Ægypt*, it came then into his mind that the expiration of the Seventy years Captivity of the *Jews* in *Babylon* was near at hand, as it appears in the following Verſe.

2. **In the firſt year of his Reign I Daniel underſtood by the Books.** For there was in the hands of the *Jews* then the Books of *Moſes* and the Prophets, that they might know their tranſgreſſion, puniſhment, and time of appointed mercy. **The number of the years whereof the word of the Lord came to Jeremiah the Prophet,** *Jerem.* 25. 11, 12. *And this whole Land ſhall be a deſolation and aſtoniſhment, and*

it ſhall come to paſs when Seventy years are accompliſhed I will puniſh the King of Babylon, *&c.* And the whole race of his Sons was exſtinct in *Belſhazzar* killed at the taking of *Babylon* by *Cyrus*. And Ch. 27. ver. 7. *And all Nations*, ſays he, *ſhall ſerve him, and his Son, and his Son's Son until the very time of his land come.* And there was but Three ſucceſſions, *Nebuchadnezzar* himſelf, *Evil-Merodac* his Son, and *Belſhazzar* his Son's Son, (according to the words of the Prophet) ſlain at *Cyrus* his taking of *Babylon*. Of whom *Iſaiah* foretold by name what a Friend he would be to the *Jews*, *Iſa.* 44. 28. *That ſaith of* Cyrus, *He is my Shepherd*, &c. That alſo of *Jeremy*, Ch. 29. v. 10. is very expreſs, *Thus ſaith the Lord of Hoſts, That after Seventy years be accompliſhed at* Babylon, *I will viſit you and perform my good word toward you, in cauſing you to return to this place.* Wherefore *Daniel* ſeeing ſo plainly from theſe places of the Prophet ſent to the *Jews* by God, **That he would accompliſh Seventy years in the deſolations of Jeruſalem,** and then relaxate their Captivity, and obſerving alſo that *Cyrus* had now appeared, and cut off the race of *Nebuchadnezzar*, and reckoning from the time of his own Captivity and the beginning of the Reign of the Kings of *Babylon*, he did rationally conceive hopes that the day of their deliverance was now nigh at hand, and accordingly he betook himſelf to his devotions to haſten it as follows.

3. **And I ſet my Face unto the Lord God,** *viz.* Toward the Temple at *Jeruſalem*, as he did, Ch. 6. v. 10. which is a demonſtration it is no Idolatry to direct a Mans devotions towards one certain place. **To ſeek by Prayer and Supplication with Faſting**

and

and Sackcloth and Ashes. Not lazily expecting, as if, becauſe God had once promiſed, he would be faithfull and be ſure to perform it, let us behave our ſelves as we will, but preparing himſelf (for I look upon him as the Repreſentative here of all the people of the *Jews*) by earneſt Prayer, hearty Repentance, and ſincere Humiliation, and fitting himſelf thus, to receive ſo great a mercy and bleſſing. Which ſingular piety of *Daniel*, all thoſe that wait for the deliverance of God's people from the Captivity of the Myſtical *Babylon* ſhould ſet themſelves faithfully and conſcientiouſly to imitate, and break off their ſins by Repentance, and make it their buſineſs that the *Man of Sin* may be ſlain in *themſelves*, and the Spirit of everlaſting Righteouſneſs and holy Love be raiſed in them, and then will it come to paſs, that even the *external Antichriſt* will be conſumed by the breath of Chriſt's mouth, and by the brightneſs of his appearing. *Not by might*, that is, not by an Army, *nor by power*, *but by my Spirit*, *ſaith the Lord of Hoſts*. This was the word of the Lord to *Zerubbabel*, *Zach.* 4. 6. No force nor rebellion becomes the people of God in their Captivity under the King of *Babylon*, as *Jeremy* alſo inculcates unto them. But they are patiently to wait till ſome good Prince, like *Cyrus*, moved by the good Spirit of God and their own good behaviour do relaxate their Captivity; in the mean time they are to be obedient to the Supreme Magiſtrate in all Secular matters, but as for their Religion, to be as firm in it as *Daniel* and the *Three Children*.

4. **And I prayed unto the Lord my God, and made my Confeſſion and ſaid, O Lord, the great and dreadfull God.** Which expreſſions ſhew with what

what fear and reverence we are to make our addreſſes to him, and that from our very heart and inward ſenſe, not in words and compoſed looks only. **Keeping the Covenant and mercy,** that is, The merciſull Promiſe in particular of redeeming thy People from the *Babylonian* bondage. **To them that love him, and to them that keep his Commandments.** *i. e.* If we were fitted for ſo great a bleſſing by unfeigned Love and Obedience to him.

5. **But, We have ſinned and have committed iniquity,** —— The whole Prayer and Confeſſion following is plain of it ſelf, and wants no interpretation, only we may obſerve from the very form, *We have ſinned*, &c. that *Daniel* here ſuſtains a publick Perſon, and repreſents the whole Body of the *Jews*, as I noted before; we will paſs therefore to the Twentieth Verſe.

20. **And whiles I was ſpeaking, and praying, and confeſſing my ſin, and the ſin of my people Iſrael.** This paſſage alſo ſhews that *Daniel* in his Prayer repreſented the whole Body of the people of the *Jews*. Which he did certainly with the profoundeſt humility and the pureſt ſincerity conceivable, as all ſuch addreſſes in ſuch like circumſtances are to be made. **And preſenting my Supplications before the Lord my God, for the Holy Mountain of my God,** that is, For the reſtoring of the exerciſe of their Religion to the *Jews*, and the rebuilding of the Temple.

21. **Yea whiles I was ſpeaking in Prayer, even the man Gabriel,** *viz.* The Angel *Gabriel* in humane ſhape. Behold the efficacy of humble, earneſt, and ſincere Devotion, that by a kind of Divine Magick does attract unto the Supplicant, not only the gra-

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cious illapſes of the Holy Spirit within, but alſo the external and viſible converſe of Angels. **Whom I had ſeen in the Viſion at the beginning**, namely, at *Suſa* near the River *Vlai* or *Vlæus*, Ch. 8. v. 16. **Being cauſed to fly ſwiftly.** As if Angels were winged Creatures. But they are ſo deſcribed only to ſignifie the ſpeed of their miniſtry. **Touched me about the time of the Evening oblation**, that is, About the Ninth hour of the day, the time heretofore while the Temple ſtood, allotted for Sacrifices, and now the Temple was down, it was made choice of by the *Jews* for the time of Prayer, which is a more Spiritual ſacrifice.

22. **And he informed me, and talked with me and ſaid, O Daniel, I am now come forth to give thee ſkill and underſtanding**, namely, Touching his People, Religion and Temple, for which he was concerned with ſo much zeal and earneſtneſs.

23. **At the beginning of thy Supplications the Commandment came forth.** Thou hadſt no ſooner ſet thy Face to ſeek God in behalf of thy People, thy Religion, and the Holy Mountain, but it was given to me in charge to come unto thee. **And I am come to ſhew thee**, Not only how *Cyrus* King of *Perſia* will relaxate your Captivity, but how the *Meſſias* the true *Shepherd* of *Iſrael* will come to relaxate his people from the Captivity of Sin and Satan. **For thou art greatly beloved.** That is one ſenſe of the Hebrew Text which *verbatim* is, *Thou art a man of deſires*, which may ſignifie as well actively as paſſively, and denote the earneſtneſs of his Spirit in matters that concerned the glory of God, and the welfare of his People. Which holy deſire is, as I ſaid, a certain Divine Magick of the ſoul

to

to attract the influences of the Spirit of God, and the miniſtry of Angels. **Therefore underſtand the matter and conſider the Viſion,** *viz.* This Prophecy here enſuing of the Seventy Weeks, which is expreſly called a *Viſion* in ſuch a general notion as *Prophets* are called *Seers*. It is *Grotius* his note upon the Text; *Nam ut Prophetæ* Videntes, *ita omne Prophetiæ genus, quocunque modo homini innoteſcat,* Viſio *dicitur*. Which Viſion of *Daniel* conſidered well, it does more than abundantly anſwer the Scope of his Prayers, which concerned only the relaxation of the *Babyloniſh* Captivity, for which they obtained a Decree in the very firſt year of the Reign of *Cyrus*. But in the enſuing Viſion, as it is called, there is granted them the injoyment of their Religion and Laws for the ſpace of about Five hundred years, and the promiſe of the coming of their *Meſſias* for greater purpoſes than were otherwiſe ever deſigned for the People of God. This might *Daniel* collect by underſtanding the matter, and conſidering the enſuing Viſion, which is this:

24. **Seventy Weeks.** That Seventy Weeks of years are underſtood, and that it is as much as if he ſhould have ſaid 490 years, all Interpreters are agreed, as well *Jew* as *Chriſtian*. But the very number of theſe Prophetick Weeks, which conſiſts of *Ten* Septenaries of Septenaries, or *Ten* Weeks of Weeks, ſeems not to want its Myſtery. For a Septenary of Septenaries, or Week of Weeks Prophetically underſtood is 49 years, which is the *Jewiſh Jubilee* conſiſting of Seven Sabbaths of years, ſo that every Forty ninth year was, as the *Septuagint* render it, their ἀφέσεως σημαία. It was the year of *Jubilee* wherein whoſe Lands were gone from him were reſtored again to him;

him; His Lands that were mortgaged as it were before, were then releaſed *Gratis*. Now theſe Seventy Weeks being Ten Jubilees (for Ten times 49 is 490) and the number Ten a note of perfection, as *Alcazar* obſerves, what are theſe Seventy Weeks of *Daniel* but the moſt perfect ἀφέσεως σημασία, or the bringing in the moſt compleat Jubilee conceivable, that is, our being reſtor'd to our Heavenly Inheritance by the coming of the *Meſſias*? For this is the main upſhot of them. **Are determined.** The Hebrew word is חתך, that is, *cut out*, as ſome would have it, implying that immediately after the expiration of theſe, the *Jews* would into Captivity again. But that is a curioſity more than needs, and not ſo conformable to the ſenſe of the Prophecy. So that in my apprehenſion the Engliſh tranſlation has the odds of it. **Upon thy People and upon thy Holy City**, that is to ſay, Near upon the expiration of the Seventieth Week the People of the *Jews* ſhall be no longer the People of God, nor the City Holy; their Religion naturally ceaſing upon ſome act of theirs, whereby a better according to the purpoſe of God ſhall be brought in. But from the commencement of the Seventy Weeks till that time which is nigh 500 years, they ſhould be the People of God, and their City accounted Holy, which is a fair ſpace of time and ought to be welcome news to *Daniel*. **To finiſh tranſgreſſion**, that is, To conſume Sin and make an end of it. For to that end Chriſt came who baptizeth all true Believers with the Holy Ghoſt and with Fire; or, who throughly purges his Floor, and burneth the Chaff with fire unquenchable, as *John* the *Baptiſt* witneſſeth of him: And he of himſelf, *That he came to pluck up every Plant that was not of his*

Father's planting. And ſuch ſure is all manner of ſin and unrighteouſneſs. But the Hebrew לכלא, may ſignifie to compleat tranſgreſſion. And it ſeems as naturall a ſenſe in this place. As if the Angel ſhould ſay, Seventy Weeks ſhall the Scourge be taken from thy People, wherein notwithſtanding they will again follow their own evil ways, and increaſe their ſins to the very height, which they did the moſt notoriouſly in killing their *Meſſiah*. **And to make an end of Sins,** Or to put an end to the *Judaical* Sin-offerings. For ſo will חטאות ſignifie, and חתם which is as much as *to Seal*, denotes a putting an end to a thing by fulfilling and compleating it, as toward the latter end of this Verſe to *Seal up Viſion and Prophecy*, the word חתם is uſed. And ſurely Chriſt crucified on the Croſs for the Sins of the World was the complement of all Sin-offerings. **And to make reconciliation for Iniquity,** Or to expiate Iniquity, for ſo כפר ſignifies. But the ſenſe is much-what the ſame in both. And that Chriſt is that great Expiation and Atonement for Sin all true Believers are agreed on. **And to bring in everlaſting Righteouſneſs.** Such a Law or Religion as ſhall endure for ever, and according to which if we live will be our Juſtification, not the works of *Moſes* his Law nor thoſe Offerings and Sacrifices. *Juſtitia æterna eſt Evangelium*, ſays *Pintus*, *quod docet omnem juſtitiam*. And I ſay it is that *Evangelium æternum* mentioned *Apoc.* 14. So that no other *Evangelium* is to be expected beyond this here mentioned in *Daniel*. **And to ſeal up the Viſion and Prophecy,** that is, To fulfill and accompliſh the Prophecies, *viz.* Thoſe great important Prophecies concerning the *Meſſiah*. So the word *to Seal* is uſed, *Ezek.* 28. 12. *Thou ſealeſt up the Sum*, which plainly there

there ſignifies to make full or compleat. And the word is חותם the ſame that is here, and immediately follows, *Full of wiſdom and perfect in beauty.* So that the vulgar Latin renders this paſſage very rightly, *Ut impleatur Viſio & Prophetia.* **And to anoint the moſt Holy,** *viz.* The moſt Holy Perſon that ever lived. For though קדש be the feminine Gender and may ſeem to ſignifie rather Sanctity in the abſtract, or *Res Sancta,* yet the *Jews* themſelves underſtood it of a Perſon, *Moſes Gerundenſis* of the very *Meſſiah.* And it is uſed of any thing conſecrated to God, whether Field, Man, or Cattle, *Levit.* 27. 28. Beſides that קדש need not be a Noun of the feminine Gender, but be the ſame that קדוש *Sanctus*, as appears from *Levit.* 21. 7. and *Num.* 6. 8. or the words there are to be read קָדֵשׁ, and therefore again confirm that קֹדֶשׁ belongs to perſons conſecrated as well as things. If it had been meant of the moſt Holy place of the Temple, it had in all likelihood been קדש הקדשים, not קדש קדשים. But if קדש קדשים might go for the moſt Holy place, Chriſt was alſo ναὸς Θεοῦ, (ſee *Rev.* 21. 22.) in the moſt eminent manner imaginable. For in him dwelt the Godhead bodily.

25. **Know therefore and underſtand that from the going forth of the Commandment to reſtore and to build Jeruſalem,** *viz.* From the Decree or Command of *Artaxerxes Longimanus* in the Twentieth year of his Reign, that Decree, namely, that *Nehemiah* obtained of him, who made his complaint to him, how the place of his Father's Sepulchers lay waſte, that is, the City *Jeruſalem* and the Gates thereof were conſumed with fire, according as *Hanani* had told him, *Nehem.* 1. 3. *That the Wall of Jeruſalem was broken*

down, and the Gates thereof burnt with Fire. Wherefore Chap. 2. ver. 1. in the Twentieth year of *Artaxerxes* his Reign he obtained a Decree for the reſtoring and rebuilding *Jeruſalem.* For the other Decrees granted by *Cyrus*, *Darius Hyſtaſpis*, and by this *Artaxerxes* in the Seventh year of his Reign, concerned only the Temple, not the City and the Walls, as you may plainly diſcern by reading of *Ezra.* Whence it is manifeſt that the Epocha of the Seventy Weeks muſt be taken from this Decree of the Twentieth year of *Artaxerxes.* But Chronologers and Divines have been diſcouraged there-from, becauſe they could not adjuſt the time from thence to the Paſſion of Chriſt, it ſhooting many years beyond it, and ſo they were content to take up with the ſeventh year of *Artaxerxes*, from which the Seventy Weeks end in the Paſſion of Chriſt according to *Funccius* and others. But our Country-man *Thomas Lydiat*, has adjuſted the Chronology of Times ſo, that from this *Epocha* of the Twentieth of *Artaxerxes* the Paſſion will fall in the middle of the laſt Week, which is exquiſitely according to the prediction of the Prophecy, as we ſhall hear anon. **Unto Meſſiah the Prince,** that is, Unto the manifeſtation of that Perſon that is ſo well known and ſo much expected by the *Jews* under the name of their *Meſſiah*, the word never being uſed abſolutely but concerning him. To the initiation therefore of him into his Miniſtry, he being firſt baptized by *John*, and ſo ſhewing himſelf after in preaching the Goſpel of the Kingdom, and doing Miracles for the confirmation thereof in the ſight of all the people. To this *manifeſtation* of the *Meſſiah*, **Shall be ſeven Weeks and threeſcore and two Weeks**, that is, Sixty nine Weeks, there being

being no myſtery in the parting of theſe Numbers ſaving an Hebrew Idiom to be underſtood from *Ezekiel* Ch. 45. v. 12. and *Gen.* 5. often in that Chapter, as alſo Ch. 8. v. 3. as *Grotius* comments upon the place. In the laſt day of the Sixty ninth Week, that is, in the Four hundred eighty third year from the Twentieth of *Artaxerxes Longimanus*, did *Jeſus* the *Meſſiah* manifeſt himſelf according to *Thomas Lydiat*'s Chronology, whom I conceive to have hit the nail on the head in this buſineſs. **The ſtreet ſhall be built again and the wall.** This ſeems to be added on purpoſe to give light to Interpreters that the Decree here mentioned from whence the Weeks do commence, is the Decree granted in the Twentieth year of *Artaxerxes*, becauſe that was expreſly for the City and the Wall, the other Three that preceeded for the Temple. The ſenſe is, That not only the *Area* of *Jeruſalem* ſhall again be repleniſhed with Houſes, but the Wall ſhall alſo be built again. **Even in troubleſome times,** As it appears out of *Nehemiah*, Ch. 4. For the Builders were fain to have their Swords in readineſs as well as their Trowels.

26. **And after threeſcore and two Weeks ſhall Meſſiah be cut off,** namely, After the Sixty two Weeks which ſucceed immediately the Seven Weeks, that is to ſay, after Sixty nine Weeks ſhall *Meſſiah* be cut off, *viz.* The above-named *Meſſiah* the Prince. For that muſt needs be the natural meaning thereof; and, as I ſaid before, *Meſſiah* is never put thus abſolutely but here; whence doubtleſly the *Jews* gave him, whom they expected for their Redeemer, the name of *Meſſiah*. And now for [cut off] if it were יכרה in the Original it might ſignifie *tranſfixus*, or *affixus*, as *Fuccius* would have it; but it is יכרת, which

which ſignifies to cut off, not only from life, but as Mr. *Mede* ſays, from reigning as a King. And in reſpect of the *Jews* he was cut off in both theſe ſenſes. For he was the *Meſſias* their Prince whom his own people rejected and cut off from life, and thereby from themſelves that they ſhould be no more his people, nor he their King. **But not for himſelf.** The Hebrew is ואין לו, and moſt eaſily and naturally is tranſlated, *And they ſhall be none of his, viz.* They that cut him off or crucified him, the People of the *Jews* ſhall no longer be his People. This ſenſe generally Interpreters run upon, and it is moſt congruous and coherent. The *Meſſiah* ſhall be cut off by the hands of the people of the *Jews*, and that people ſhall be none of his. **And the people of the** [illegible] **ſhall come**, *i. e.* But the people deſigned [illegible] people of *Meſſiah* the Prince hereafter. For [illegible] *Mede* interprets the place excellently well in [illegible] gment, rendring עם נגיד הבא, *Populus Prin-* [illegible] *turus*, underſtanding thereby the *Romans*, in [illegible] ich Empire Chriſt was chiefly to have his Church [illegible] Kingdom. And it is moſt natural that as *Meſſiah* before was the ſame with *Meſſiah* the Prince, ſo the Prince here ſhould be the ſame with the *Meſſiah*, the ſenſe not only fitting exceeding well, but being more cloſely knit and compact. **Shall deſtroy the City and the Sanctuary.** For this hainous Parricidium of the *Jews*, namely, for their murthering of their *Meſſiah* the Prince, ſhall the *Romans* deſtroy their City and their Sanctuary, which was effected by *Titus* the Son of *Veſpaſian*. **And the end thereof ſhall be with a flood**, that is, After the deſtruction of the City the *Roman* Army ſhall overflow *Judea*. **And to the end of the war deſolations are determined.** [עד קץ]

Grotius

Grotius here interprets עד [for] not [to] and renders it, *Pro fine belli erit definita deſolatio. Deus hunc exitum bello iſti præfinivit terræ vaſtitatem.* God has determined that iſſue of the War, the devaſtation of the Land.

27. **And he ſhall confirm the Covenant with many for one Week.** Mr. *Mede* renders it, *Nevertheleſs he ſhall.* For indeed the conjunction ו has the force in a manner of any conjunction, and may be rendred according as the ſenſe directeth. And the moſt genuine ſenſe ſeems that which Mr. *Mede* has given. That though *Iſrael* was caſt off, yet a Remnant according to the election of Grace ſhould be won off to Chriſt, by the preaching of the Goſpel of his Kingdom, which ſhould be done before and after his Paſſion, by himſelf and his Apoſtles. This is that καινὴ διαθήκη, or *New Covenant*, which adorns the very Title page of the *New Teſtament*. And the Seventy turn it in this place, διαθήκην, Δυναμώσει διαθήκην; *He ſhall confirm the Covenant*, that is, The Covenant of the Goſpel. See *Funccius* on the place. And that *with many*, *i. e.* with ſeveral. For ſo the word ſignifies frequently, though it be true alſo that many of the *Jews* were converted and entred the Covenant within the ſpace of this one Week, which is the Seventieth or laſt Week, ſome being converted before Chriſt's Paſſion, others afterwards. But the main Body of the *Jews* remained obſtinate, ואין לו, *and were none of his people.* **And in the midſt of the Week he ſhall cauſe the ſacrifice and oblation to ceaſe.** This implies the death of the *Meſſiah* as well as that in the foregoing Verſe, [And after Threeſcore and two Weeks the *Meſſiah* ſhall be cut off,] but the time there is leſs definitive. So be it be but after the

Threeſcore

Threeſcore and ſecond Week, or rather the Sixty ninth and before the Seventieth expire, that part of the Prophecy as to time would be fulfilled if there were no more accurate determination intimated, as there ſeems to be here, and that he is to be cut off in the midſt of the laſt Week, ſuppoſe in the fourth year thereof. Whis is the ſcope that *Thomas Lydiat* has aimed at, and, as I conceive, hit the mark. Which makes me now leſs adhering to that laxer ſenſe of [in the midſt] which I ſet down in my *Myſtery of Godlineſs*, on this Verſe. Wherefore about the fourth year of the laſt Week of years ſhall the *Meſſiah*, by ſuffering on the Croſs, put an end to the *Jewiſh* ſacrifices and oblations. For he that was prefigured by them being come, and having been ſacrificed and made an oblation, it is plain thoſe other ceaſed as to right and efficacy, that is, were abrogated or abolished by the excellency of his Perſon, who offered up himſelf once a ſacrifice and atonement for the ſins of the whole world. The main drift therefore of the Prophecy is more curiouſly to define the time, as of his *Manifeſtation*, ſo likewiſe of the *Death* of the *Meſſiah*, which I queſtion not but may very well be hinted at here in this expreſſion, [he ſhall cauſe the ſacrifice and oblation to ceaſe,] and what was ſpoke more at large and more undeterminately in the foregoing Verſe, touching his being cut off, may here, *For time*, be more punctually defined. And as at the mention of his death before there was annexed that vengeance upon them that murthered him, ſo here where it is repeated again, the ſame vengeance is repeated as follows. **And for the over-ſpreading of abominations he ſhall make it deſolate.** The Hebrew is, ועל כנף שקוצים משומם, which with Mr. *Mede* I would

would render thus, *And commanding over a wing of abominations he will be a deſtroyer, i.e.* over an army of Idolatrous *Gentiles*, namely, the *Roman* Army. And the coming of the *Romans* to deſtroy the City of *Jeruſalem* is in ſeveral places of the *New Teſtament* called* the *coming of Chriſt*. So well fitted is the Interpretation to the nature of the thing. See alſo *Grotius* upon *Matth.* 24. 15. whoſe Interpretation though it differ ſomething from Mr. *Mede's*, yet in my opinion does confirm it very much, he proving by ſeveral citations out of Authours that the *Romans* bore upon their Standards the Images of their Gods, which in the Hebrew is שקוצים. We ſhall only inſtance in that one of many out of *Tacitus*, *Fulgentibus Aquilis Signiſque & Simulacris Deûm in modum Templi.* So fitly is this wing of abominations interpreted of an army of Idolaters. **Even until the conſummation and that determined,** Read out of the Hebrew, *And until the conſummation, i.e.* the finiſhing of this deſtruction, **Shall be poured upon the deſolate,** Read out of the Original, *It ſhall continue upon the diſtreſſed, viz.* נגף שקוצים ſhall do ſo. The *Roman* Army ſhall continue upon *Jeruſalem* till they have brought it to utter devaſtation. Or it ſhall be ſpread like water poured out upon the deſolate, in that ſenſe that Inundation was interpreted in the foregoing Verſe. For, as I intimated before, this is but a repeated prediction of the ſame vengeance upon the ſame occaſion, namely, upon the conſideration of their murthering the *Meſſiah*, which is implied in that expreſſion, [He ſhall make the ſacrifice and oblation to ceaſe,] himſelf then becoming a ſacrifice for the ſins of the whole world, according to the eternal counſel of God.

The ſenſe which we have given of this Prophecy is ſo coherent and of one piece, though taken out of ſeveral Interpreters, that no ſenſe can be applied to any Writing more naturally. So that if Chronology will but favour the Interpretation of this Prophecy, it is moſt certain that what we have given is throughout the true meaning thereof. * And the Chronological part *Thomas Lydiat* in my judgment has made out accurately well, of which I ſhall ſay ſomething in my *Notes*.

The goods news therefore that the Angel *Gabriel* imparts to *Daniel* in this Prophecy is this, That they ſhould return out of Captivity and that from the going forth of a certain Decree to rebuild *Jeruſalem*, even with the Wall thereof, that from that time forward God had determined Seventy Weeks for them, that he would give them his ſpecial Protection ſo long, and they ſhould be his People, and their City ſhould be Holy, their oblations and ſacrifices ſhould not be antiquated, nor their Law and Religion abrogated. But within that time a *new Law* or *Religion* ſhould begin, which ſhould *never have an end*, which therefore is called the *everlaſting Righteouſneſs*, and that the *Judaical* Sin-offerings ſhould then ceaſe, that is, ſhould be no longer warrantable or effectual. For the *Meſſiah* ſhould by that time be come, whom they will ſlay, and he ſhall by his death put an end to all other ſacrifices, his bloud being ſufficient to reconcile the whole world to God. But though the deſign of Divine Providence herein was holy and good, yet the *Jews* crucifying him out of malice and envy (enormous wickedneſs having blinded their eyes,) the People of the *Jews* ſhall be caſt out of God's favour, nor ſhall they be the People of the *Meſſiah*, but

but a People that ſhall be the *Meſſiah*'s, *viz.* the *Romans*, ſhall come and deſtroy their City and Sanctuary with an *utter* deſtruction.

This is a ſhort and eaſie account of the whole Prophecy, in which it plainly appears, That the foretelling of the deſtruction of the City is but an Appendix of the main Prophecy, and comes but in by the by, as an effect of that foul act of the *Jews* in ſlaying their Prince: But that the circumſcription of the Prophetical Weeks is made by thoſe main deſigns they were allotted to the *Jews* for, that is, they ſhould not expire till the *everlaſting Righteouſneſs* was brought in, till the *Prophecies* were *fulfilled*, and the *moſt Holy anointed*, that is, till the *Meſſias* was *manifeſted* to the world, till he *ſuffered*, *roſe again*, *aſcended* into Heaven, *ſent* down the *Holy Ghoſt* upon the Apoſtles, and ſet the *Chriſtian Religion* on foot in the world. All which was done in the laſt Week. After which the City was to be deſtroyed by the *Romans*, but there was no need of preciſely ſetting down the time when. It came to paſs by *Titus* the Son of *Veſpaſian* about Thirty years after the expiration of *Daniel*'s Weeks.

NOTES

Upon VISION IV. Ver. 1.

Which is very near to Aſſibaras *and conſequently to* Aſſuerus, *&c.*] Which name *Aſſuerus*, *Gaſper Sanctius* looks upon as a common name of all the Kings of *Media*, as *Merodac* of the *Babylonian* Kings, *Seleucus* and *Antiochus* of the Kings of *Syria*, *Ptolemæus*

of *Ægypt*, *Cæſar* of the *Roman* Emperours, *Arſaces* of the *Parthian* Kings, and *Tigranes* of the *Armenian*, becauſe the firſt Founders or Enlargers of thoſe Kingdoms were called by thoſe names; ſee *Gaſper Sanctius* on the place. But *Diodorus* ſeems to make this diſtinct ſucceſſion by different names, as Ἀρταῖος, Ἀρτιώνης, Ἀρτιβάζυας, Ἀξιβάρης, Ἀπαΐδας or Ἀπάνδας (the Son of Ἀξιβάρης, ſo thought becauſe he ſucceeded *Aſtibaras*, whenas according to *Thomas Lydiat* he might be the Uncle of *Nicrotis*) which Ἀπάνδας the Greeks call Ἀξυάγης. Whence it is probable Ἀξιβάρης ſtanding there for one ſingle King, as well as the reſt, that it was the proper name of that ſingle King as the reſt are, and conſequently that *Aſſuerus* is not a common name of the Kings of *Media*, but a proper name to ſome one of them, or at leaſt was ſo at the firſt.

But if *Grotius* his Critical conceit be true, that out of אחשורוש, which is *Aſſuerus*, the name *Xerxes* is framed, firſt by letting go the Two Gutturals א and ח, as he notes it to be very uſual ſo to do, and leaving only שורוש, and not ſounding ש with that ſoftneſs as in *Aſſuerus*, (which when it is ſounded entire is as much as the Greek χ or σχ, as you may obſerve in משה *Moſche*, whence *Voſſius* derives the Greek Μόχος, *in Strabo*, the name of a *Sidonian* Atomick Philoſopher there,) but rather tranſpoſing the ſingle Elements in the ſounding that compound Letter ש, and ſetting the χ before the Σ, ſo that it will be of the ſame force with the Greek Ξ, (as the Doricks by tranſpoſition pronounce not συελξεων, (which is as much as συελδσων,) but συελσδεων) ſo that from this שורוש will be made *Xwerx*, and the *w* for more eaſie ſound being caſt out, *Xerx*, whence

the

the Greek termination added it will be *Xerxes*; this conceit I ſay of *Grotius*, if it be true (and I wiſh he had brought more examples of ש founding as ξ than that of Ἀξωμῖται, (a People, I ſuppoſe, he means in *Arabia*) from חשם, where both the Guttural ח is loſt, and ש turned into ξ) I can eaſily allow that from that Ἀσυήρος, or *Aſſuerus*, or *Xerxes*, the *Medo-Perſian* Kings afterwards might be called *Aſſueri* or *Xerxes*. And I will alſo add, that according to *Grotius* his way of Criticizing, *Cyaxares* the Father of *Darius* may more eaſily be derived from אחשורוש. For by caſting away only the firſt Guttural א and retaining the ſecond, and by ſounding the firſt ש as ξ and the later as σ, it will be Χαξέρης or Καξέρης, and then by detracting the υ out of έ into the foregoing Syllable for more eaſie pronunciation, Κυαξόρης or Κυαξάρης, that is, *Cyaxares*, the real Father of this *Darius*, and only the ſuppoſed Father of *Aſtyages*, from the miſtake of the Heathen Hiſtorians. And we are the leſs to wonder that ש ſhould have the ſame force that ξ has, ſometimes, when-as *Bochartus* notes that ם ſometimes has ſo, as in תירס from whence *Thrax* is derived as he would have it.

Wherefore *Xerxes* being the ſame with *Aſſuerus*, and *Artaxerxes* but *Xerxes* again with a Prefix of *Art*, which is ארד, a *Perſian* word, as *Bochartus* notes, and made by tranſpoſition of Letters from the Hebrew אדיר, and of the ſame ſignification with it, *viz. Illuſtris, Magnificus*, μέγας καὶ λαμπρὸς, as *Herodotus* and *Heſychius* render Ἀρτ, *Gaſper Sanctius* may have ſaid well in the ſenſe above limited. And *Artaſhaſta* may be but the ſame *Xerxes* or *Aſſuerus* under a diſguiſe, namely, of the above-mentioned honour-

honourable Title prefixed, and ſounding the ש more ſoft, and letting go the force of χ or *k* in it, and ſuffering the ר to fall to the ground. As if it were firſt אחשרשתא, with an inſignificant termination of תא, but that honorificent Title ארת prefixt to it, the א let go, as needleſs, and ר as harſh, the ſound alſo being as clear without it, it became ארתהששתא, and as *Aſſuerus* was *Xerxes* before, ſo this *Artaxerxes*, the great magnificent *Xerxes*, or King of *Perſia*, as *Cambyſes* certainly thought himſelf when he had added *Ægypt* to the *Perſian* Empire, and others ſo accounted him. And *Herodotus* in his ſixth Book expreſly ſays, Ξέρξης ἀρηϊῶ, Ἀρταξέρξης μέγας ἀρηϊῶ.

Wherefore we will thus far aſſent to *Gaſper Sanctius*, that *Aſſuerus* or *Xerxes* either openly or in diſguiſe, either this name or *Darius*, (as uſually the names of the Kings of *Syria* were either *Seleucus* or *Antiochus*) were the Names or Titles of the Kings of *Perſia* after *Cyrus*. But *Artaxerxes* the more frequent of the two, inſomuch as *Darius* who was vanquiſhed by *Alexander*, is, as *Grotius* has noted, called *Artaxerxes* by *Jacchiades*, but the firſt that bore that name for eminency ſeems to be *Cambyſes*, *Ezra* 4. 6, 7. which might be paraphraſed thus, Ver. 6. *For in the Reign of* Ahaſuerus, that is, in the Reign of *Xerxes* or the *Perſian* Monarch, *in the beginning of his Empire*, &c. Ver. 7. *Namely*, or, *That is to ſay*, (for ſo will ו ſignifie) *in the days of* Artaxerxes, that μέγας ἀρηϊῶ, that great *Xerxes*, *viz. Cambyſes*, that immediately ſucceeded *Cyrus*, who enjoyed the *Perſian* Empire not paſſing Two or Three years, and therefore the days of *Cambyſes* may well be ſaid to be in the beginning of the *Perſian* Empire, wrote, *Biſhlam*,

lam, *mithridath Tabeel*, &c. This ſeemed to me to be an eaſie and natural ſenſe of this perplexing paſſage in *Ezra*, when I did not know any body of the ſame mind with me. But looking after into *Vatablus*, I find his ſhort note to be, *Tempore* Artaxerxis, *is eſt* Aſſuerus. So that *Aſſuerus* is but a general expreſſion for a *Xerxes* or Monarch of *Perſia* at large, but the perſon is determinated in *Artaxerxes*, by whom *Cambyſes*, as being ſo early in the beginning of the *Perſian* Empire, is naturally underſtood. And if this may ſatisfie the Reader, my playing ſo long above in words, having alſo ſo grave an example therein as *Hugo Grotius* himſelf, I hope will the better be excuſed from being reputed Pedagogical Trifling. See *Grotius* upon *Ezra* 4. 6.

Ver. 27. *Called the coming of Chriſt.*] If any one doubt whether the *Roman* Armies coming to deſtroy *Jeruſalem* be one coming of Chriſt, let him read Dr. *Hammond* upon *Matth.* 24. 3. That citation out of *John* 21. 22. where *Peter* asking *Jeſus* and ſaying, *Lord what ſhall this man do*, ſpeaking of the beloved Diſciple *John*, *Jeſus anſwered*, *If I will that he tarry till I come what is that to thee*; This citation, I ſay, is clear and unanſwerable, and muſt needs be underſtood of the coming of Chriſt to take vengeance of the *Jews*. For it is not ſenſe to underſtand it of ſo little a time as to the day of *Pentecoſt*, when he ſent down the Holy Ghoſt and was with them in that aſſiſtance, nor of ſo long a time as his coming to the Final Judgment. And beſides, there were ſeveral things ſo peculiar in his chief Commander over the Army, as if he were pickt out on purpoſe or ſo qualified on purpoſe, that the *Jews* and Chriſtians too might eaſily believe that he was Jeſus Chriſt his General,

neral, and that he by him and his Army came to take vengeance on the *Jews*. As that he healed the Blind and the Lame with Spittle and touch, That he was one of the moſt humble and mild men then breathing, which is the very character of Chriſt, That he ſhut the Gate of *Janus* his Temple and erected a Temple of Peace, like a Lieutenant of that Prince of Peace the Bleſſed Jeſus, That after the taking *Jeruſalem* and vanquiſhing the *Jews* neither he nor his Son would be named *Judaicus*, as other Conquerours uſually were ſtyled from the Nation they conquered, but aſcribed the whole work to God. Theſe and ſeveral other conſiderations which that learned Authour produces, are more than enough to make good the fitneſs of Mr. *Medes* Interpretation, who underſtands משחית [a Deſtroyer] of Chriſt, who then made good that Parable of the injured King, *Matth.* 22. who in his wrath ſent forth his Armies and deſtroyed thoſe Murtherers, and burnt up their City.

And the Chronological part Thomas Lydiat *in my judgment*, &c.] A general account of *Thomas Lydiat* his performance in this point I have given in my Latin *Explanation of the Grand Myſtery of Godlineſs*, *lib.* 7. *cap.* 4. *ſect.* 5. which I will tranſlate hither with ſome emendation. The ſumm of his Method is this. Foraſmuch as he makes the beginning of the Reign of *Artaxerxes Longimanus* Six years ſooner than *Funccius* does (who places it in the Fourth year of the 78 Olympiad, but *Lydiat* in the Second year of the Olympiad 77,) it is plain that *Daniel*'s Seventy Weeks from the Thirteenth year of *Artaxerxes* (according to *Lydiat*'s Epocha) will have the ſame ending as before from *Funccius* his, *viz.* in the Third year of the 202 Olympiad. So that if the Paſſion

of

of Christ, as *Funccius* would have it, fell out upon the expiration of the last year of the last week according to his own Epocha, which *Helvicus* also intimates, namely, that Christ suffered *Anno quarto* Olympiad. 202. We computing from *Thomas Lydiat*'s Epocha, *viz.* from the Twentieth year of *Artaxerxes Longimanus*, the Passion will fall on the First year of his last week, which is immediatly next to the last of *Funccius* his, if the Passion fell out no later than they would have it. Wherefore the rest of the Artifice of *Lydiat*'s Method is spent in proving the Passion of Christ to have fallen out about Three or Four years later than vulgarly they reckon, *viz.* in the Twenty second year of *Tiberius* (whenas others reckon it to have fallen out in the Nineteenth of his Reign) and consequently to have happened in the midst of the last Week, according to *Daniel*'s Prophecy. This is that general account I give for the main, in the abovesaid place of my *Mystery of Godliness*.

But here, for the better satisfaction of the Reader, I shall briefly intimate the main reasons whereby *Thomas Lydiat* proves, First, That *Artaxerxes Longimanus* began his Reign Six years sooner than others account; and Secondly, That the *Birth*, *Baptism*, and *Passion* of Christ fell out several years later.

That *Artaxerxes* his Reign began Six years sooner than others reckon, he makes out thus. *Artaxerxes* began his Reign about Six months before the Flight of *Themistocles* into *Asia*, according to the testimony of *Thucydides*, the chief of the Heathen Historians: For, *Themistocles* in his flight, according to him, being tossed upon the Sea a day and night at

anchor, that he might not be driven into the Army of the *Athenians* then besieging the people of *Naxos*, whom they subdued, as the same *Thucydides* writes, before that twofold famous Victory against the *Persians* by Sea and Land in the same day on the Coast of *Pamphilia*, and near the shores of *Cyprus*, under *Cimon* the *Athenian* General; Which Victory they obtained, according to *Diodorus* his own testimony, on the Third year of the 77. Olympiad, himself referring the flight of *Themistocles* to the former year, *viz.* to the *second* of the 77. Olympiad: I say, it is plain from hence, that the beginning of this *Artaxerxes* his Reign was Six years sooner than *Funccius*, and others do place it, the Argument being founded upon the unexceptionable Authority of *Thucydides*, of whom *Plutarch* in the life of *Themistocles* writes thus. That *Thucydides* and *Charon Lampsacenus* record, that *Xerxes* being dead, Πρὸς τὸν υἱὸν αὐτοῦ Θεμιστοκλεῖ γενέσθαι τὴν ἔντευξιν, that *Themistocles* had the communication with his Son, *viz.* *Artaxerxes*. And *Plutarch* adds, that though others write that the said conference was with his Father *Xerxes*, yet he prefers *Thucydides* his account as being more agreeing with the Chronology of those times. And so *Cornelius Nepos* prefers his Authority in this matter before all others, *Quòd ætate proximus erat qui illorum temporum Historiam reliquerunt, & ejusdem Civitatis fuit.* Who therefore could not but know the time of the *Athenians* subduing the *Naxii*, and of their famous twofold Victory by Sea and Land over the *Persians*, under *Cimon* their General. So well is this first point established. But see further in *Thomas Lydiat* himself, *Anno Mundi* 3534.

Now for the *Birth*, *Baptism*, and *Passion* of Christ,

Daniel's

Daniel's Weeks reaching from *Lydiat*'s Epocha, which is the Twentieth of *Artaxerxes*, (which is Seven years later than the Seventh in their Epocha, or the Thirteenth of his own) reaching, I ſay, Seven years beyond *Funccius* his Expiration of them, ſo that the year next after the laſt Week, with *Funccius*, is the firſt of the laſt with *Lydiat*, it was requiſite for *Lydiat* to ſet the *Birth*, *Baptiſm* and *Paſſion* of our Saviour ſeveral years later than others account them, that his *Death* may fall out in the midſt of the laſt Week.

Wherefore, whereas *Funccius* and *Helvicus* alſo placed the Birth of Chriſt in the year when *C. Lent. Getulicus* and *M. Meſſalinus* were Conſuls, and others ſooner as well as other-ſome later, *Thomas Lydiat* places his *Birth* in the lateſt date of all, *viz.* in the year when *L. Ælius Lamia* and *M. Servilius Geminus* were Conſuls. Which is Four years later than that Date of *Funccius*, which is in the *Third* year of the 194 Olympiad, that in the *Third* of the 195. The firſt ground of his Evidence is, That the Birth of our Saviour happened in that Oecumenical Tax appointed by *Auguſtus*, and mentioned *Luke* 2. and executed by *Cyrenius* then Governour of *Syria*. Now we are to underſtand that *Auguſtus* in his Reign appointed three univerſal Taxes of the Citizens and People of the *Roman* Empire, which *Suetonius* intimates in his Life, Cap. 27. *Cenſum populi ter egit, primum ac tertium cum collega, medium ſolus.* The firſt was preſently upon the defeat and death of *Antonius*, *cum collega M. Agrippa*. The third a little before his own death, *cum Tiberio Collega*. The middle Tax was that which was begun by his appointment in the year of *P. Vinitius* and *P. Alſinius Varus*, but finiſhed, *Ælius Catus* and

Sentius Saturninus being Conſuls, as *Thomas Lydiat* makes good out of Hiſtory. And that it is that middle Tax of *Auguſtus* that the Evangeliſt *Luke* points at, is plain, in that the firſt and laſt are too far removed to pretend to be the Tax at what time Chriſt was born. And beſides, the year before the beginning of this Tax, *Caius Cæſar* and *Æmylius Paulus* being Conſuls, the Gates of *Janus Quirinius* were the third time ſhut up by *Auguſtus*, and it is a tradition of the antient Fathers, that Chriſt was born in ſuch a time of Peace. Moreover in the beginning of the Conſulſhip of *Vinitius* and *Alſinius* was the twenty eighth of *Auguſtus* his obtaining that Title, together with that ſupream and Sacroſanct *Tribunitial* power, and *Clemens Alexandrinus* expreſly ſays, that *Auguſtus* his Tax and our Saviour's Birth was in the Twenty eighth year of *Auguſtus* his Reign. And laſtly, *Epiphanius* farther to confirm the other, ſays, our Saviour was born in the twenty ninth year after the *Jews* were perfectly joyned with the *Romans*, and *Judæa* fully reduced under Tribute, ſo that they had paid Tribute to the *Romans* theſe nine and twenty years, commencing after the fourth year of *Herod* his being conſtituted King by *Auguſtus*; Foraſmuch as ſo many entire years, ſays *Thomas Lydiat*, intervene from the firſt Tax of *Auguſtus* peracted, himſelf the ſixth time and *Agrippa* the ſecond time being Conſuls, to his ſecond Tax inſtituted, *Vinitius* and *Alſinius* being Conſuls. To this purpoſe does *Thomas Lydiat* argue, to prove that our Saviour was born in the time of the ſecond Tax of *Auguſtus*, which was begun *Vinitius* and *Alſinius*, and ended *Ælius Catus* and *Sentius Saturninus* being Conſuls.

But

But not content with this, he further proves, that Christ was born in the very middle year of this Tax, *L. Ælius Lamia* and *M. Servilius Geminus* being Consuls, and *P. Sulpitius Quirinius* or *Cyrenius* being then Governour of *Syria*; and that the first Tax that he medled in, as the Greek, *Luke* 2. *v.* 2. will very well bear it, expunging the Comma betwixt πρώτη and ἐγένετο.

Now the year of these Consuls *Ælius Lamia* and *Servilius Geminus* is the 41 year of the Reign of *Augustus* to be computed from the Consulship of *Pulcher* and *Flaccus*, (which is the *Æra Hispanica in Tomis Conciliorum*, as *Helvicus* notes,) but in this 41 year of *Augustus* was Christ born, according to the testimony of *Irenæus* and *Tertullian* and others, which is no mean argument in a matter of this nature.

Again, *P. Quirinius* was sent Rector or Tutour by *Augustus* to *Caius Cæsar* after he had gotten *Armenia*. For *M. Lollius*, the former Tutor of *Caius* being dead a little before *Tiberius* his return out of *Rhodes*, which was when *Vinitius* and *Alsinius* were Consuls; and *Caius* after his renewing his confederacy with the *Parthians*, and gone again into *Armenia*, being in an heedless conference treacherously wounded, and thereby disinabled as well in mind as body to attend publick affairs: from hence there can be no doubt, since *Luke* affirms this Tax to be carried on *Quirinius* or *Cyrenius* being Governour of *Syria* or guiding the affairs there, and that *Caius* was thus unhinged, (who indeed died within a year after that disaster) there can be no doubt I say, but that *Augustus* by this same *P. Quirinius* at this time, *Ælius Lamia* and *Servilius Geminus* being Consuls, carried on the Tax, at what

what time Chriſt was born in *Bethlehem*, his Parents coming up thither to be taxed. And that it is not for nothing called the firſt Tax of *Quirinius* to diſtinguiſh it from that other, which he afterwards was imployed in, when the Kingdom was taken from *Archelaus*.

Thirdly, Whereas *Suſlyga* and *Kepler* make that Tax, under which Chriſt our Lord was born, depending or interrupted, *Suſlyga* for four years from the Conſulate of *Cenſorinus* and *Aſinius*, and *Kepler* ſix whole years from the year after the Conſulate of *Quirinius* to the twelfth Conſulate of *Auguſtus* with *Sylla*, as reaching to *Saturninus* Preſident of *Syria*, under whom *Tertullian* with all confidence affirms the ſaid Tax to be finiſhed, I appeal ſays *Thomas Lydiat*, to *Kepler*'s Conſcience and Ingenuity, whether my account, which reducing the Tax within the ſpace of three years divides it by years and half years betwixt *Quirinius* and *Sentius*, allotting a year and an half to each, ſo that *Quirinius* together with his prefecture of *Syria* began to carry it on in *Judæa* in the beginning of the Conſulate of *Alſinius* and *Vinitius*, but *Sentius* ſucceeding him and *Caius*, in the midſt of the ſummer (the uſual time of changing the Preſidents of Provinces) next following the Nativity of Chriſt, *Servilius* and *Lamia* being Conſuls, that *Sentius*, I ſay, finiſhed it in the Conſulſhip of *Ælius Catus* and *Sentius Saturninus* his Son in all probability; I appeal, ſaith he, to *Kepler* whether this account be not far more rational and congruous, than that of *Suſlyga*, or his own.

Fourthly and laſtly, for it were too prolix to take in all; It appears out of *Velleius*, *Suetonius* and *Dion*, that *Auguſtus* adopted *Tiberius* and *Agrippas*

grippas Posthumus in the midst of the Consulate of *Ælius Catus* and *Sentius Saturninus* the junior. But *Eusebius* in his *Chronicon* places the Nativity of Christ in the year immediatly preceeding that adoption, which therefore is the year of *Ælius Lamia* and *Servilius Geminus* Consuls. These reasons with others, which for brevities sake I have omitted, being considered, and how stoutly and dextrously *T. L.* has removed all blocks and rubbish which either *Scaliger*, *Kepler* or *Suslyga* have cast in his way, it may convince any unprejudiced man that reads him, that he is in the truth touching the time of the Nativity of our blessed Saviour.

Now for his *Baptism*, whereas they usually refer it to the fifteenth year of *Tiberius*, he places it in the beginning of the nineteenth, which makes about four years difference again. And indeed considering that *John* the *Baptist* began but his Function (which was to prepare the way to the *Messias*) on the fifteenth of *Tiberius*, as it appears *Luke* 3. and that Province being of so great moment and consequence, to wit, *John* his approving of himself so to all the People that he might be an idoneous Witness to our Saviour that was to come after him, it was requisite that he should exercise his proper Ministry some competent time before our Saviour appeared upon the Stage. And who can say that the space of about four years is more than competent, or superfluous?

But let us hear *Thomas Lydiat*'s own Reasons. And the first is to that purpose we have already intimated, only he adds, that *John* doing no Miracles and yet having by the exemplarity of his Life and the Efficacy of his Doctrine drawn the eyes of all

so

ſo upon him and got ſuch an authority with the *Jews* and eſteem, that they began to think with themſelves that he might be the very *Meſſias*, ſo great an opinion could not be raiſed in them from one years experience, but from many; and that it is raſhly gathered from Chriſt's Baptiſm being named ſo ſoon in the ſame Chapter, that it ſhould be in the very firſt year of *John*'s Miniſtry, *viz.* in the fifteenth of *Tiberius*; things of far greater diſtance of time being ſpoken of within leſs compaſs of lines and no intimation given of the times diſtance, a thing frequent in Scripture. So that the time of Chriſt's Baptiſm by *John* is to be defined from other conſiderations. And therefore

The ſecond Reaſon is, That this nineteenth year of *Tiberius* exactly complies with the age of Chriſt at the time of his Baptiſm, *Luke Ch.* 3. *ver.* 2. *And Jeſus began to be about thirty years of age*, &c. The Greek has it, καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος, which is, *And Jeſus himſelf was about thirty years of age* (namely the age in which the Levites began their ſervice *Numb. Ch.* 4.) *beginning* his Function, which he was initiated into by this Baptiſm of *John*, the Holy Ghoſt alſo then deſcending upon him. Now from the year of *Ælius Lamia* and *Servilius Geminus* Conſuls, to the nineteenth of *Tiberius* are thirty years, as you may ſee in Chronologers. So plain an Argument is this for Chriſt's being Baptized in the nineteenth year of *Tiberius* as *Lydiat* would have it.

Thirdly, From the twentieth year of *Artaxerxes Longimanus* to this time of the manifeſtation of Chriſt in his Baptiſm and Miniſtry are preciſely 483 years or Sixty nine Weeks, according as it ſaid in the very

very Prophecy. That from the aboveſaid Decree to *Meſſiah* the Prince, *viz.* to his manifeſtation ſhould be ſeven Weeks and threeſcore and two Weeks, that is, ſixty nine Weeks. And thus is there left one intire Week *to confirm a covenant with many*, firſt by his own Preaching the firſt half of the Week, and after by his Apoſtles, after he had ſent down the Holy Ghoſt upon them. And let theſe three firſt reaſons ſerve for a taſt, but there are more than thrice as many congruencies with hiſtorical paſſages that *Lydiat* notes in ſeveral ſucceeding years, that do notably confirm this Hypotheſis of his, touching our Saviour's Baptiſm falling on the nineteenth year of *Tiberius*, which I muſt omit, that the Notes upon this Viſion run not out too far.

Now the time of Chriſt's *Baptiſm* is ſetled, the time of his *Suffering* will be determined with eaſe, and fall in right whether we will or no, taking but what the generality of Expoſitors have concluded on, whom *Funccius* declares to have been of opinion that Chriſt was between thirty three and thirty four years old, when he ſuffered, whence of neceſſity his Death falls upon the fourth year of the laſt Week, and about the middle of that year. And that he did not exceed that age is further confirmed by *Thomas Lydiat* in his *Canones Chronici*, p. 93. out of *Theodoret*, who expreſly ſays, When our Lord for about three years and an half had preached and had confirmed his Diſciples by his Doctrine and Miracles, he ſuffered. To all which you may add, that there being from Chriſt's Baptiſm to his ſuffering but four Paſſovers, as is apparent out of S. *John*'s Goſpel, (who writing to make a ſupply to the omiſſions of the other Evangeliſts, who ſcarce take notice of

any Paſſover but that wherein Chriſt ſuffered, would be ſure to omit none from the time of his Baptiſm to his Suffering) and Chriſt being Baptized in the beginning of the eighth natural month, that is, of the Jewiſh *Marcheſvan* or Roman *November*, as *Thomas Lydiat* notes out of *Epiphanius*, Chriſt's Paſſion will neceſſarily run into the middle year of the laſt Week and near upon into the middle of that year, there being nigh ſix months ſpace betwixt the beginning of *Marcheſvan* and the middle of *Abib* or *Niſan* when the Paſſover was kept. So handſomely do all things fall in and agree together.

And though I have been very brief in opening the grounds of *Thomas Lydiat*'s Chronological account of this Prophecy, yet I hope it is ſo plain, at leaſt ſo conſiderable, that it may excite the Reader to ſeek further ſatisfaction if he need it from *Thomas Lydiat* himſelf, and admire with all true Chriſtians the ſtupendious providence of God who has left ſuch clear and wonderfull teſtimonies thereof unto his Church in theſe Books of *Daniel* and the *Apocalypſe*, for our certain aſſurance who is the *Chriſt* and who is the *Antichriſt*: And thoſe certain Revelations touching Antichriſt are alſo as effectual Corroboratives of our Faith in Chriſt, to as many as are unprejudiced and ſet themſelves ſeriouſly to underſtand them.

VISION

VISION V.

Which is the Vision of an Angel in human shape clothed in Linen with his Loins girt with the fine gold of Uphaz, *Ch.* 10. *and is a* Proœme *or* Introduction *to the Vision of the* Scripture of Truth, *which takes up the other two whole Chapters in* Daniel.

THat the same times are run over again as in the *Apocalypse* so in this Book of *Daniel*, and things more fully explained in the repetition of the same times, I have noted above. But what is most remarkable in this present introductory Vision is this, That the vision of the *Scripture of Truth* which follows, and is a description of Affairs from the times of the *Persian* Monarchy to the end of the world, being of such great importance, (the Affairs of the Church not only Jewish but Christian being so lively described therein) that which is most remarkable I say is, that as in the Apocalypse to Visions of like great comprehension and compass, so here to this Vision of so vast extent of time is there prefixt a very pompous introductory Vision: as there is before the *Prophecy* of the *Seals* which reaches from the beginning of the Christian Church to the end of the World, the representation of the throne of God prefixed and of the Four Beasts and the Four and twenty Elders. Before the *Prophecy* of the *opened Book*, which reaches also from the beginning of the Church to the Conflagration, there is a Vision of a mighty strong Angel clothed with a Cloud and a Rain-bow about his Head, his face as the Sun and his Feet as pillars of Fire, &c. And lastly, before the *Prophecy*

of the *Seven Churches*, which is of the ſame extent with the forenamed Prophecies, there is ſeen in the midſt of the Seven Golden Candleſticks, *One like unto the Son of Man clothed with a garment down to the foot and girt about the paps with a golden girdle; His Head and his Hair was white like Wool as white as Snow, and his Eyes were as a flame of Fire, and his Feet like unto fine Braſs, and his Voice as the ſound of many Waters.* Which is a repreſentation of Chriſt according to the ſenſe of all Interpreters on that place of the Apocalypſe, and the thing is evident from the Text it ſelf.

But how like to this deſcription of Chriſt, in the Apocalypſe, this of the Angel here appearing to *Daniel* is, I ſhall take notice in my expoſition of the Viſion. I will only obſerve for the preſent, that there being ſo pompous an Introduction to the Viſion of the *Scripture of Truth*, which reaches from the times of the *Perſian* Empire to the end of the World, that there muſt be moſt remarkable matters revealed therein, ſuch as concern not only the *Jews* but the Chriſtian Church as well as them, or elſe the Gate will be too big for the City.

1. **In the Third year of Cyrus King of Perſia,** * namely, in the Third year of the *Perſian* Monarchy begun upon the death of *Darius* the *Mede*, who immediately ſucceeded *Belſhazzar*, the Grand-child of *Nebuchadnezzar*. **A thing was revealed unto Daniel, (whoſe name was called Belteſhaẓẓar)** There are Three names that occurr in *Daniel* that ſound like one another in the Hebrew, but are not the ſame; The firſt is of the Grand-child of *Nebuchadnezzar* called *Belſhazzar*, in the Hebrew it is בלשאצר, which is compounded of בל, the Pronoun ש and אצר, which

which ſignifies *Theſaurum colligere*, where *Grotius* interprets it, *Belus eſt cujus opes*, q. d. *In Beli poteſtate ſunt opes & imperia.*

The other two names in Hebrew belong both to *Daniel*, and have a diſtinction in writing and ſignification, but they are writ alike in the Engliſh, *viz. Belteſhazzar*, and ſo other languages make no diſcrimination. But in the Hebrew the name that was given to *Daniel* by *Aſhpenaz* the Prince of the *Eunuchs*, is בלטשאצר, which *Junius* in *Gregorius Gregorii* his *Lexicon ſanctum* interprets *Beli abdita theſaurizans*, from בל and לט, *abſconditum*, (though with ſomething an hard Hypallage) and fromt he Pronoun ש and אצר which is *theſaurizare*. Which ſounds as if they would make *Daniel Arcanorum Beli theſaurarium* the Treaſurer of the Secrets of *Belus*, underſtanding thereby the God of the *Babylonians*; which, new name partly becauſe בעל which is the ſame with בל is of a large and indifferent ſignification and may ſignify ſimply *Dominus*, and partly becauſe he could not help it, he bore as well as he could.

But here in this Viſion there is a variation of the writing, and it is not בלטשאצר but בלטאשצר the א being put before ש, whence *Grotius* would have it to ſignify (as if it were compounded of theſe parts, of ב and לט, which Prepoſition and Noun put together will ſignifie *latenter*, and אש *ignis*, and צר *hoſtis*) *Latenter ignis hoſticus*, And *Daniel* calls himſelf ſo, ſays he, ſignifying that thereby what he had predicted did ſuddenly and unexpectedly come to paſs upon the *Babylonians*. But yet though he a little changed the writing of his name, the ſound being ſo near that which was given him by *Aſhpenaz* Maſter of the Eunuchs, he

he thought fit to record it here as well as his own genuine name *Daniel*, which by long diſuſe in thoſe parts was in a manner buried in oblivion, and therefore he thought requiſite to record this more known name of his, that it might be more certain to thoſe Nations, that this was his Prophecy. To this ſenſe *Calvin* writes upon the place.

But indulging to a little liberty and putting אישׁ for אשׁ, then בלטאישצר *Belteſhazzar* may ſignify, *Homo hoſtis in abſcondito*, whereby *Daniel* cries quits with them. For when they would have beſmeared him with the name of their Idol *Bel*, as if he were a profeſſed Client of his, this little change of the name declares himſelf to be inwardly a downright enemy to the *Babyloniſh* Idolatry, though always a faithfull ſubject to the Kings of *Babylon*, as all good men are to their Princes be they of what Religion they will, though they never cloſe with the palpable erours and groſs miſpractices therein. **And the thing was true,** that is to ſay, the matter that was communicated unto him was not חידה *Chidah*, a prophetick Parable or Ænigm, (ſuch as was communicated hitherto unto him under the Types or Figures of an Image of various Metalls, and of ſeverally ſhaped Beaſts, and therefore wanted an interpretation) but it was אמת, *Emeth*, a matter declared plainly and apertly without any ſuch Riddles or figurative Involutions. **But the time appointed was long,** that is, this clear and plain Propheey or Viſion of *the Scripture of Truth*, without any Ænigmatical ſhadows, (which begins at the next Chapter and reaches to the end of *Daniel*) comprehends a long extent of time, even from the beginning of the *Perſian* Empire to the end of the World

or

or Conflagration, as is expreſt in the Apocalypſe. **And he underſtood the thing and had underſtanding of the Viſion,** that is, he underſtood the aforeſaid Prophecy of the *Scripture of truth*, (for *Viſion* is here as much as *Praphecy*, as I noted above) it wanting no Interpretation, as thoſe Ænigmatical Prophecies did. This further confirms that that paſſage [and the thing was true] is to be underſtood as I have expounded it, *viz.* that the matter was plainly delivered without any Ænigmatical Figure or Symbols of Beaſts or Statues as in the former Prophecies. Otherwiſe if [and the thing was true] ſhould be underſtood in that other ſenſe as oppoſed to *Falſe*, it would imply that the foregoing Viſions were not true, than which nothing can be more falſe or abſurd.

2. **In thoſe days,** *i. e.* On a certain time in that Third year of *Cyrus* King of *Perſia* after the adverſaries of the *Jews* (notwithſtanding the gracious Decree of *Cyrus*) had ſo prevailed with *Cambyſes* his Son, his Father being buſy in a foreign War againſt the *Scythians* and others, as to hinder the building of the Temple, as it is recorded in *Ezra*, Ch. 4. *That they hired Counſellers againſt them to fruſtrate their purpoſe all the days of* Cyrus *King of* Perſia. **I Daniel was mourning three full Weeks.** And the reaſon thereof I have already ſpecified, the Hebrew has it שבעים ימים, Three *Weeks of days* in counter-diſtinction to the *Seventy Weeks* in the foregoing Prophecy, which ſignify *Weeks of years*, that when in any Prophecy it ſelf of *Daniel*, Years or Weeks or Days are mentioned, and nothing intimated to the contrary, it may be preſently taken for granted, that it is to be underſtood of *Prophetical* Years,

Years, Weeks and Days. Which being an obſervable Rule in *Daniel*, the putting days for years can bring no obſcurity on the Prophecy, whereby it may leſs deſerve the name of אמת, *Emeth*, a plain Prophecy.

3. **I ate no pleaſant Bread, neither came Fleſh nor Wine in my Mouth, neither did I anoint my ſelf at all,** which implies at other times he did all theſe, eſpecially he being in that quality in the Kingdom that he was. But now in theſe Three Weeks of Days he earneſtly humbling himſelf before God in the behalf of his Nation and Religion, he abſtained from all theſe things,(which otherwiſe it was lawfull for him and accuſtomary to uſe) to recommend himſelf the more to God, and make himſelf more fit for Prayer, Contemplation and Devotion. **Till thrée whole Wéeks** of Days **were fulfilled.** Though there be no Propheticall Myſtery in theſe days, they being ſimply taken for days not for years, yet that he would determine himſelf to *Three Septenaries*, there may be ſome *Cabbaliſticall Arcanum* therein, though it may be more curious than needfull. They may ſignify a conſummate ſubduing of the Fleſh by abſtinence, for the fuller enjoyment of the Fruits of the Spirit or Divine influence of the Holy Trinity according to that of *Prudentius* the Chriſtian Poet.

Parcis victibus expeditus venter
Infuſum melius Deum receptat.

4. **And in the Four and twentieth day of the Firſt Month, as I was by the ſide of the great River which is Hiddekel.** The *vulgar Latin* from the *Septuagint* calls it *Tigris*, And the Prophet here calls it the *great River*, becauſe of the breadth of it

it as it touches upon the Prefecture or Province *Suſiana*, which *Daniel* was ſet over, and where he was at the ſight of this Viſion. The head of it is in *Armenia major* as *Pliny* ſays, and therefore having come ſo long a way before it arrive at *Suſiana*, and being increaſed by ſeveral Rivers running into it, it may well become great. It runs on the Weſt ſide of *Ulai* or *Ulæus* which paſſes through *Suſiana* too, has its name as *Pliny* reports (Lib. 6. c. 27.) by reaſon of the ſwiftneſs of its courſe, from an *Arrow*, *Ita appellant Medi Sagittam*, as if *Tigris* were from the Chaldee גיר the Hemantik ת being prefixt, from whence it will be *Tegiris*, and after *Tigris*. And the Hebrew name חדקל *Hiddekel* is given it for the ſame cauſe, from חדד *acuit*, and קלל *levem ac velocem eſſe*, which were a name as proper at leaſt for an *Arrow* as for the River *Tigris*. But this makes not much for the underſtanding of the Viſion. See *Gregor. Gregorii n.* 191.

5. **Then I lift up mine Eyes and looked and behold a certain Man clothed in linen.** This is the very ſame Angel in humane ſhape that appeared unto *Daniel* when he was near the River *Ulai*, which *Calvin* not without Reaſon concluded to be Chriſt, called there *Palmoni*. And therefore it will be leſs raſh to conclude this angelical ſhape to be Chriſt here too, and conſequently to be the ſame Perſon in both places, which will be undoubtedly true, if it appear that this Angel here is Chriſt, that brought the *Iſraelites* out of the Land of *Ægypt*, gave them a Law on Mount *Sinai*, ſetled them in the Land of *Canaan*, and beſtirs himſelf here in their behalf in their Captivity at *Babylon*. Now I think I have proved evidently enough in my *Expoſition of the Apocalypſe*, or rather it is plain at firſt

sight, that the representation there of one like the Son of Man, Ch. 1. amongst the golden Candlesticks, is the representation of Christ. And therefore if that be the lively picture of this Angel described in *Daniel*, we may well conclude that this Angel here in *Daniel* is Christ. To take notice that here in *Daniel* he is said to be איש אחד *a certain Man*, but in the Apocalypse one like to the *Son of Man*, as a Picture is to him of whom it is the portraiture, is one of the least observations.

But it follows, *Clothed in Linen*, the Hebrew is לבוש בדים, which in this place the Septuagint render ἐνδεδυμένῳ βαδδεῖν · but *Ezek. Ch.* 9. *v.* 2. they render it ἐνδεδυκὼς ποδήρη. It is remarkable what *Grotius* says upon this of *Ezekiel*, *Idem habitus hîc & in Dan.* 10. 5. & 12. 6, 7. *datur Angelo qui Pontifici maximo*, that is, to *Aaron* the type of Christ. But from hence it is plain that לבוש בדים is the same, that ἐνδεδυμένῳ ποδήρη, which are the very words in the *Apocalypse* Ch. 1. 13. *Clothed with Linen.* And that therefore in both the Visions the Angel in humane shape was clothed with the Pontifical Garment down to the Foot, or both clothed with Linen, which signifies the same thing, namely such Linen or pure fine Silk as the High Priest was clothed in. And as it is here said in *Daniel*, **Whose Loins were girt with fine Gold of Uphaz**, so in the *Apocalypse* it is said, that he was girt about the Paps with a golden Girdle; wherefore to be girt with a golden Girdle is proper to them both, only in the one the place is mentioned from whence the Gold comes, but in the *Latin* it is only *Aurum obryzum*, which signifies only pure Gold, of which both their Girdles are supposed to be made. And *Uphaz or Ophaz* signifies *Aurum optimum* as *Gregorius*

rius Gregorii has noted, I ſuppoſe moſt properly *optatiſſimum*, from אוה *optare to deſire* and פז *Aurum*, as if it were אווי פז *Aurum optatum*, from whence by detrition of one of the י and the ו it is אופז *Ophaz* or *Uphaz*, for it is writ both ways. And *Gregorius Gregorii* ſays, it is a place (as alſo *Calvin*) ſo called from the good or choiſeſt Gold there. *Grotius* conceives upon *Jer.* 10. 9. that *Ophaz* is the Iſland *Topazos* which *Pliny* makes mention of, which it may be might be ſo called from טוב פז which is the ſame with אווי פז. But theſe things as leſs material I willingly paſs by.

6. **His Body alſo was like the Beryl.** The Hebrew word is תרשיש which ſignifies the *Sea* as well as *Beryllus Thalaſſius* ſive *Marinus*. The Septuagint keep the ſame word rendring it θαρσεὶς. Now the Sea ſignifying a multitude there is mention of this *Tharſis* to ſignify the Party here deſcribed to be no private Perſon but the Prince of a multitude, and that the People is repreſented together with the Prince. Which ſame thing is notified alſo in that repreſentation in the *Apocalypſe* though not by this Symbol of *Tharſis* or the *Beryl*. **And his Face as the appearance of Lightning.** For this, in the *Apocalyptick* repreſentation is there put, *His Head and his Hairs were white as Wool as white as Snow*, and the whiteneſs of Snow has a very dazling brightneſs in it like that of the Lightning, which is alſo a white ſplendour not red like Fire, nor is the flaſhing motion of it neceſſarily implied but only the bright colour, ſo that the *Snow* and it may ſignify the ſame thing, a mature clearneſs and ſerenity of mind. But now they agree again in the very words. Here it is ſaid, **And his Eyes as lamps of fire,** and there, *And his Eyes were as a flame of Fire:* Here,

And his Arms and his Feet like in colour to poliſhed Brass; there, *And his Feet like unto fine Braſs as if they burned in a Furnace.* And laſtly here it is ſaid, **And the voice of his words like the voice of a multitude**; and there likewiſe, *And his Voice as the ſound of many Waters*; and Waters unqueſtionably are a Prophetical Symbol of a multitude. Whence I ſay, Chriſt is deſcribed in both places together with his Church, the *Jewiſh* in *Daniel*, and the *Chriſtian* in the *Apocalypſe*. And the Prophetick Symbols ſignify much-what the ſame things in them both. The greateſt difference is, in that the mention of the *Beryl* or *Tharſis* is left out, but it only ſignifying a multitude, the multitude is expreſly put in, in the cloſe of the Apocalyptick deſcription, to ſupply its place. And Braſs brightened by *Rubbing* or *Poliſhing* and *Purified* by the *Fire* will ſignify the ſame things, the tryal of Affliction and the being bettered by it. But it is not neceſſary to inſiſt over minutely on theſe things; it is evident enough from what ſo eaſily offers it ſelf, that this Angel is that very *Palmoni* that appeared to *Daniel*, Ch. 8. 13. as they both being the ſame Chriſt beſtirring himſelf in the behalf of his Afflicted people the *Jews*, and the latter having the ſame repreſentation with that of him in the *Apocalypſe*, Ch. 1.

9. **And I Daniel alone ſaw the Viſion, for the men that were with me ſaw not the Viſion,** At leaſt they ſaw nothing but a Glorious light, as St. *Paul*'s fellow-travellers did, when Chriſt appeared unto him going to *Damaſcus*, and yet they are ſaid to ſee no body, becauſe they ſaw not the diſtinct ſhape of the appearance, as here *Daniel* and it's likely there *Saul* did. But that *Daniel*'s Companions ſaw ſomething, is evident from what follows. **But a great**

a great quaking fell upon them so that they fled to hide themselves. Which implies they saw something whereby they were thus terrified, and that therefore this of *Daniel*'s was a real ὁπτασία, or *Day-Vision*, and that he was in the place truly which he mentions, namely by the great River, the River *Hiddekel* or *Tigris* in *Susiana*.

8. **Therefore I was left alone and saw this great Vision.** As being better fitted for such Divine Communion by his Three Weeks preparation of Fasting and Devotion. *But how an Angel can make himself seen of one and yet not of others present, or whether the difference lie meerly in the predispositedness of the persons that are to see, is a subtile piece of Philosophy not requisite to enter upon in this place. But well may this Vision be called great, it being the sensible and distinct Presence of the Lord Christ. **And there remained no strength in me,** Being overcome and stounded at the Presence of so Glorious a Personage, as it follows. **For my comeliness was turned in me into corruption, and I retained no strength.**

9. **Yet heard I the voice of his words.** Though he was half dead in this strange consternation of mind, yet he heard the voice of this Illustrious Angel that was present with him. **And when I heard the voyce of his words,** that is to say, But at the hearing the Voice of his Words, **Then was I in a deep sleep on my Face, and my Face toward the ground.** The like passage is there Ch. 8. 18. and therefore the like interpretation is to be given, namely, that he was so overcome and astonished at the Voice of this Angel as well as before at his sight, that it made him fall down into a soporiferous swound.

ſwound with his face towards the Earth, his ſpirits did ſo fail him or quite retire through fear.

Thus were the natural or carnal powers aboliſhed in a manner and annihilated, turned into a preſent Chaos and Death, before he could be raiſed up into a capacity to receive ſupernatural Illuminations. And it is the Fate of thoſe that have a ſtrong robuſtious carnal mind or wit, as they gladly would have it called, to be as uncapable of underſtanding theſe Prophecies of *Daniel*, or any of the like nature, as he was before his humiliation and concidency of Spirit, of receiving them. I cannot forbear to bring in here that deſcription of the Method of Divine Wiſdome, *Siracid.* Ch. 4.17. *At the firſt ſhe will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her diſcipline, until ſhe may truſt his Soul and try him by her Laws. Then will ſhe return the ſtreight way unto him, and comfort him and ſhew him her Secrets.* A figure whereof we have here in this Communication betwixt *Palmoni* and *Daniel.*

10. **And behold an Hand touched me.** When he was fallen thus to nothing in himſelf through perfect humiliation and contrition, then an hand from without toucheth him, ſupernaturall power then is conveyed unto him, by due degrees, not all at once, nor *per ſaltum*, ſuch inordinate motion having no harmony in it, nor ſoundneſs or ſafety, neither in things natural nor Divine. *They goe from ſtrength to ſtrength*, ſaith the Pſalmiſt, though their beginning be but ſmall as a muſtard-ſeed. But we muſt firſt learn to creep and then goe, according as we may obſerve in the following words. **Which ſet me upon my Knées and upon the palms of my Hands.**

Hands. But this however was a good hopefull beginning, it being in vertue not of our own ſtrength but of that which is ſupernatural, which will carry us out to the end if we be faithfull.

11. **And he ſaid unto me, O Daniel a man greatly beloved.** I have noted above that the original has it, *A man of deſires*, and ſo may ſignify a man of great love towards God and his people, or a man greatly beloved of God and all good men. **Underſtand the words which I ſpeak unto thee, and ſtand upright.** Thus was *Daniel* rouzed up and enabled to hear, underſtand and to take perfect notice of what was to be delivered unto him for the information of Poſterity. **For unto thee am I now ſent,** שלחתי אליך The word is the ſame from whence *Shilo* the name of the *Meſſias* is derived. Whence his being ſent hinders nothing but that he may be Chriſt, who is ſaid in ſeverall places to be ſent in the Goſpel. **And when he had ſpoken this word unto me I ſtood trembling,** i.e. by the vertue of his ſaying unto me *ſtand upright*, I ſtood upon my legs, but I trembled withall as yet being not ſo throughly ſtrengthened, or fearing what tidings this Angel might bring unto me.

12. **Then ſaid he unto me, Fear not Daniel.** This was to encourage him and abate his trembling. **For from the firſt day,** namely of the three Weeks of Days, **that thou didſt ſet thine heart to underſtand and to chaſten thy ſelf before thy God** by faſting, mourning and Prayer, **Thy words were heard,** Thy petition was granted. **And I am come for thy words,** that is, by reaſon of thy earneſt and zealous prayer I am come unto thee. Behold the admirable Efficacy of earneſt and ſincere devotion that attracts to it, not only

only the Miniſtry of Angels, but brings down into converſe the Son of God himſelf.

p.145. ii. P.146.l.2. P.148.l.21. p.150 ii. 23. P.157.l.15. & l.28. 13. **But the Prince of the Kingdom of Perſia withſtood me One and twenty Days.** This is ſpoke by way of preventing an objection; for if his Petition was heard the very firſt day of the Three Weeks of humiliation, *Daniel* might think ſtrange that he heard no news of it before now. But to ſolve that difficulty the Angel tells him, that the Preſidentiary Angel of the Kingdom of *Perſia* with whom he conteſted, detained him that time. And it is admirable to take notice of the concurrence of *Daniel's* prayers and devotions, and the Activity of the *Inviſible powers* for that which he prayed for. At the very ſame time while he prayed, they acted for the effecting the thing he prayed for. **But lo Michael one of the chief Princes came to help me.** This bringing in of *Michael* one of the chief Princes as aſſiſting againſt the Prince of the Kingdom of *Perſia*, ſhews plainly that the Prince of the Kingdom of *Perſia* is an Angel as well as *Michael*, and therefore as *Michael* is the Preſidentiary Angel of the *Jewiſh* Nation, ſo muſt the Prince of the Kingdom of *Perſia* be the Preſidentiary Angel of the ſaid Kingdom of *Perſia*. From whence it is plain that there are *Preſidentiary* Angels of all Kingdoms and Nations.

To which purpoſe the ancient Fathers alledge that of *Deuter.* Chap. 32. 8. according to the *Septuagints* tranſlation, as *Cornelius à Lapide* takes notice. *When the moſt High divided to the Nations their Inheritance, when he ſeparated the Sons of Adam, he ſet the bounds of the People, κατ' ἀριθμὸν Ἀγγέλων Θεοῦ, according to the number of the Sons of God*, not of the Children of *Iſrael*, they reading as it

it ſems, not ישראל but אל, underſtanding by the *Sons of God*, the Angels. And with this agrees excellently well what follows in the Latine tranſlation, *Pars autem Domini Populus ejus*, but the Lord's portion is the *Jews*, *Jacob* is the Lot of his Inheritance. This runs far more coherently than any ſenſe I can find Expoſitors make of it, who reade ישראל for אל. Which Text therefore implies that whereas other Nations have but Preſidentiary Angels over them, the Lord himſelf, i. e. *Jehova Filius*, *Palmoni*, is the Governour or King of *Jeſhurun* or *Iſrael*, and *Michael* the General of his Armies under him. But now for the Preſidentiary Angels of other Nations * whether they be good Angels, as the general Authority of the Fathers ſeems to confirm, or bad, as *Gaſper Sanctius* induſtriouſly endeavours to demonſtrate, is a point too nice to be inſiſted on in ſo brief an Expoſition, and therefore I will let it paſs. **And I remained there with the Kings of Perſia.** For I was left alone (ſo נותרתי will ſignify) as being the remainder of thoſe that were with me, i. e. *Michael* and I were not both there together for a good while, I having ſent him elſewhere, but at laſt he came again to aſſiſt or relieve me; whom leaving behind me in my place,

14. **Now I am come to make thee underſtand what ſhall befall thy people,** for whom thou didſt ſo earneſtly intercede in thy devotions, **In the latter days. For yet the Viſion is for many days.** As it is ſaid verſe 1. *The thing was true, but the time appointed was long*: as if he ſhould ſay, Thy great zeal and earneſtneſs is concerning the deliverance of the *Jews* out of this preſent Captivity, and to know what their condition is like to be in reference to it. But I am,

for the good of my people, come to make thee understand what will befall the *Jews*, or people of God at large, through the series of many ages, even to the end of all; what they shall suffer under the *Greek* Empire, what under the *Roman*, and what an happy restoring there will be of them towards the end.

15. **And when he had spoken such words unto me, I set my face towards the ground and became dumb,** that is, I lookt downwards towards the earth with all reverence and modesty, not being able to bear the glorious presence of this mighty Angel. And my astonishment from having beheld him was so great, and also from hearing his voice, that I was not yet able to speak. For that Fear, and the surprize of Admiration will stop the voice, is a thing vulgarly known, and noted, both in Poets and Historians as an effect of those passions.

16. **And behold one like the similitude of the sons of men,** not in a terrestrial body yet, though in humane shape. It is the same Angel, says *A Lapide*, which he had seen, and which had talked with him all this time, and he will allow him to be a Type of Christ, and *Calvin* mentions some that understand this person in the similitude of the Sons of men, to be Christ. **Touched my lips,** as he touched the Tongue of the deaf and dumb man, *Mark* 7. and crying *Ephphata* loosed his tongue, that he could speak, as *Daniel* after the Angel had touched his Lips, says, **Then I opened my mouth and spake and said unto him that stood before me, O my Lord by the Visions my sorrows are turned upon me, and I have retained no strength.** So overcoming was the glorious Presence of the Messiah, before he came in the flesh. These consternations of mind in *Daniel* thus often repeated,

repeated, ſet off the inexpreſſible eminency of the perſon he converſed with, and the huge weightineſs of the matter that he was to conveigh unto *Daniel*.

17. **For how can the ſervant of this my Lord,** The Hebrew may be rendred, How can this Servant of my Lord! For זה *Zeh* here may be referred to *Servant*, as well as *Lord*, and then the ſenſe is, How can ſo vile a ſervant, ſo wretched, poor and deſpicable a creature as I am. For here *Zeh* ſignifies as *Iſte* in Latine, a diminiſhing indication. **Talk with this my Lord,** that is, with ſuch an one as this my Lord is. For here *Zeh* ſignifies eminency of Worth and Excellency, or height of Glory and Majeſty. Which expreſſions of *Daniel* put *Calvin* to the trouble of making an excuſe for him, and to ſhew, that this does *nihil detrahere Dei Monarchiæ*. But underſtanding here by this Angel, that Chriſt is meant by it, as I have proved he is meant thereby, this appellation of him by the name אדוני conjoyned with ſo profound humiliation before him, can bear with it no ſcruple or difficulty at all. **For as for me, ſtraightway there remained no ſtrength in me.** So perfect an exinaniſion ought there to be of our own carnal mind and powers for the fitting us to receive the ſupernatural power from God, and thoſe divine communications that flow from him. We ought to become breathleſs and liveleſs as it were to our natural and carnal ſentiments and abilities, that we may be inſpired from above, and receive the Influences of the holy Spirit.

18. **Then there came again and touched me, one like the appearance of a man,** that is, After *Daniel* was thus loſt and confounded in himſelf, and found

no ſtrength of his own carnal will and mind left (that we may purſue the *Moral* Allegory alſo of this Viſion) and after the free and hearty acknowledgment of the ſame, then Chriſt in humane ſhape here, though not yet in humane fleſh, touched him again. **And,** ſays he, **he ſtrengthened me,** namely by his touch. So great virtue is there in the touch of the Divine body of Chriſt.

19. **And ſaid, O man, greatly beloved.** What ſenſes [greatly beloved] may bear, I have more than once intimated. **Fear not,** but inſtead of truſting in thine own wit and ſtrength, truſt in me. It is the ſober boaſt of St. *Paul, I can do all things through Chriſt that ſtrengthens me.* But that is more *Moral*, the more *Literal* ſenſe is intimated in what follows, **Peace be unto thee.** Which friendly ſalutation ſhews, that he came for the good of *Daniel*, and for the good of his people the *Jews*, for whom he was ſo much concerned. **Be ſtrong, yea, be ſtrong.** And this is the word of him, of whom that is true, *Dixit & factum eſt.* For he is the Word by whoſe command all things were created. The repeating therefore of the command is a note of his proportionating ſupplies according to the ſincere acknowledgment of our defects and deſire of being ſupplied from him. For it is upon *Daniel* that *man of deſires,* that theſe communications are beſtowed. **And when he had ſpoken to me, I was ſtrengthened.** And by this ſtrength perceived and acknowledged to come from without, not from our own natural and carnal principles, was *Daniel* incouraged to think himſelf prepared to hear the voice of Chriſt in things of greater concern, according as it follows. **And ſaid, Let my Lord ſpeak, for thou haſt ſtrengthened me,** that is, Thou haſt enabled

enabled me to be a fit auditour of thy inſtructions and informations.

20. **Then ſaid he,** *viz.* the Angel, **knoweſt thou wherefore I come unto thée,** that is, thou canſt not eaſily imagine what things and of what mighty concern I have to impart unto thee. **And now will I return to fight with the Prince of Perſia,** *viz.* I will return to diſpute or conteſt (*for ſo *Præliari* is taken in *Cicero*) with the Preſidentiary Angel of *Perſia*, after I have imparted what I have to communicate unto thee. **And when I am gone forth, lo, the Prince of Grecia ſhall come,** *viz.* the Preſidentiary Angel of *Grecia*, for he will alſo put in for the Empire of the World, and to have the *Jews* under his command. And this is the reaſon of the mentioning of the Prince of *Grecia* here.

21. **But,** now that I may enter upon what I came to thee for, **I will ſhew thée what is noted in the Scripture of Truth,** that is, I will declare in plain words (without any Symbolical or Hieroglyphical figures, ſuch as were uſed in the former Prophecies) the Divine Counſel and Purpoſe, ſo diſtinctly and orderly as if it were writ in a *Book*, which Writing therefore here is called *Scripture*, and for its plainneſs and unſymbolicalneſs, as I may ſo ſpeak, כתב אמת, the *Scripture of Truth*. And I do not queſtion but there is a certain correſpondency betwixt this *Scripture of Truth*, and that *Book* in the *Apocalypſe* firſt *Sealed* and then *Opened*. The Prophecy of which this *Scripture of Truth* contains, and the times alſo before the Epocha of the *Apocalypſe*, from the *Perſian* Monarchy to the ſaid Epocha, which is fixt in *Tiberius* his Reign the Third of the *Roman* Emperours. **And there is none that holdeth with me in theſe**

theſe things but Michael your Prince, that is, there is none of the Preſidentiary Angels of the Nations that holds faſt to me but your Prince, which is *Michael* the Preſidentiary Angel of the *Jews*, who is my General and therefore contains all the Powers or Forces under him. So little occaſion is there, that Interpreters ſhould be puzzled or move difficulties how one Angel only ſhould be imployed in carrying on and aſſiſting the affairs of Gods People.

But we may note here by the by, that as *Michael* here is made the Preſidentiary Angel of Gods people the *Jews*, ſo in the *Apocalypſe* he is made the General to fight the Battles of the Chriſtians, the Chriſtians ſucceeding into the place of the *Jews* and being called or implied to be *Jews* or *Iſraelites* in ſeveral places of the *Apocalypſe*. And the ſenſe of this paſſage ſuits well with the interpretation of the former paſſages that make this Angel ſo Great and Glorious, and the ſame with *Palmoni*, as it is here inſinuated, that *Michael* is the *Generaliſſ.mo* under him, but that he himſelf is the *Lord of Hoſts* properly ſo called and above this *Generaliſſimo*, that is, that he is Chriſt.

As is further confirmed out of the firſt Verſe of the following Chapter which ought to have been the laſt of this, which contains the Proemial Viſion to the great Prophecy of the *Scripture of Truth*: which
Chap. 11.1. firſt verſe is this. **Alſo I in the firſt year of Darius the Mede, even I ſtood to confirm and ſtrengthen him.** Where [I] is repeated and an Emphaſis put upon it, that that act ſhould be imputed not ſo much to the Miniſter *Gabriel* as to himſelf that ſent him, Ch. 9. 21. *The man Gabriel whom I had*

ſeen

ſeen in the Viſion before, viz. Ch. 8. 16. *being cauſed to fly ſwiftly, touched me*, &c. Now in the Viſion before, it is manifeſt that *Palmoni* commanded *Gabriel*, ſaying, Gabriel *make this man to underſtand the Viſion*. Therefore there is all the reaſon to think that *Gabriel* by the ſame *Palmoni* was cauſed to fly ſwiftly, *that is*, was ſent ſpeedily to touch *Daniel* about the time of the Evening-Oblation, when he was at his devotions in the firſt year of *Darius* the *Mede*. But in that it is ſaid, he ſtood to confirm and ſtrengthen him, that is, to ſtrengthen *Michael*, (as both *Grotius* and other Expoſitours, as *Calvin* confeſſeth, refer [Him] to *Michael*) by *Michael*, accordingly as is perpetually to be obſerved in the *Apocalypſe*, that by Angels are underſtood the people over which they preſide, is to be meant the people of the *Jews*, who with *Daniel* were ſtrengthened and comforted by that Prophecy, Ch. 9. delivered by *Gabriel* ſent by *Palmoni* unto him. Wherefore it is moſt evident alſo from this laſt reaſon, that this Angel that delivers to *Daniel* this Prophecy of the *Scripture of Truth*, is the ſame with *Palmoni* whom *Calvin* with judgment concludes to be Chriſt. Whence therefore the Angel, that delivers this book of the fate of the Church of God and of Kingdoms in reference thereto, which is the Prophecy of the *Scripture of Truth*, muſt alſo be Chriſt.

Which agrees admirably with that in the *Apocalypſe*, Ch. 5. That it was onely the Lion of the Tribe of *Judah*, that is, Chriſt that had the priviledg of *opening* the *Seven-ſealed Book*, and of looking thereon. Which privilege of ſo wonderfull comprehenſive Prophecy he obtained upon the account of his foreſeen obedience even to the death of the Croſs, and his

his actual undergoing thereof at the time appointed. And again, that this privilege may be ſolely reſerved to him, that Angel alſo *Apoc.* Ch. 10. in my *Apocalypſis Apocalypſeos*, I have plainly ſhewn to be Chriſt, who delivers the *Little book* to *John* to ſwallow down. Which haply amongſt other reaſons may be called *little* in that, comparing the *Epocha* thereof with this of the Prophecy of *the Scripture of Truth*, (which begins with the Reign of *Cambyſes*, but that firſt in the Reign of *Tiberius*) it will be found to take in leſs time than that by five or ſix hundred years. But in this do they agree, both the Prophecy of the *Scripture of Truth*, and the Prophecy of the *Sealed Book* and *Opened Book*, that theſe latter Prophecies run through no other times than thoſe of the Prophecy of the *Scripture of Truth*, though they run not through all of them, they beginning later by betwixt five and ſix hundred years, but they both reach to the end of all things or general Reſurrection, and declare the ſame things of the ſame times, and are the Prophecies of the ſame great Prophet even of Jeſus Chriſt the Son of God, as I have made manifeſt to the taking away of all Cavils and derogation to our Bleſſed Saviour, as if he put but in his ſickle *in meſſem alienam, into another mans Harveſt*, and had told by his Angel ſent by him, *Apoc.* Ch. 1. nothing but what another, one *Daniel*, of old had told before him, ſaving that he was ſomething more particular, and more copious in declaring matters. Which though it may be a pretty ſpecious anſwer, and ſtand in ſtead, where there is no better to be found, yet this I here intimate, ſo abſolutely ſtopping mens mouths from uttering any ſuch derogatory ſtuff againſt the perſon of our Saviour, I think is worthy of all due conſideration, *viz.* That

it was as well Chriſt himſelf that delivered this Prophecy of the *Scripture of Truth* to *Daniel* the man *greatly beloved*, as it was Chriſt himſelf that ſent his Angel to *John*, whoſe name alſo ſignifies *gracious* or *greatly beloved*, to communicate to him the Prophecies of the *Sealed Book* and the *Opened Book* and of the *Seven Churches*.

And that this might be underſtood by the careful and intelligent Reader of this Proemial Viſion, I conceive all thoſe paſſages that ſet off the exceeding Grandeur and Majeſty of this Angel, and the repeated Conſternations of mind and humble deportments of *Daniel* towards him, are recorded, as the *Literal* ſcope thereof. Which does not at all exclude thoſe *Moral* Inſinuations I hinted in the Expoſition of the Viſion.

And thus much of this Viſion Proemial to the Viſion or Prophecy of the *Scripture of Truth*, which *Proœmium* reaches to the very ſecond verſe of the eleventh Chapter, as other Interpreters alſo have taken notice how ill the diviſion is made. The eleventh Chapter ſhould have begun at [And now will I ſhew thee the Truth] and there will we begin our Expoſition of the *Prophecy of the Scripture of Truth*.

NOTES
Upon VISION V. Ver. 1.

Namely in the third year of the Persian *Monarchy*, &c.] *Gasper Sanctius* here moves a doubt how well this of the first verse of this Chapter [In the third year of *Cyrus* King of *Persia*] agrees with vers. 21. of Chap. 1. *And* Daniel *continued even unto the first year of King* Cyrus. Whence some Interpreters collect, that *Daniel* either lived no longer, or at least propheſied no longer than to the first year of the *Persian* Monarchy. But here *Sanctius* out of St. *Jerome* answers to his own scruple, That *Daniel* is to be understood to have continued in the *Babylonian* Court no longer than to the first year of *Cyrus* King of *Persia*. But afterward though he returned not to *Jerusalem* with other Captives, yet he was translated from *Babylon* to the *Medes*, where he obtained an honourable *prefecture*. And this is the account which Saint *Jerome* with others give of the place, which sufficiently takes away the seeming repugnancy.

Vers. 8. *But how an Angel can make himself seen of one*, &c.] *Theodoret* according to *Gasper Sanctius*, is of opinion, that those that saw not, were struck with a kind of blindness which the *Greeks* call ἀορασία, as the *Sodomites* were that could not find the door, and those also that were sent from the King of *Syria* to apprehend *Elisha*. But *Cornelius* is point-blank against this opinion, and says expresly that the cause why *Daniel* alone saw the Angel, and not his companions, was not that ἀορασία wherewith the Angel might strike them, as that Angel that stroke the

the *Sodomites*, *Gen.* 19. 11. But that *Angels* in aſſumed bodies as well as the *Bleſſed* in their glorified bodies, have the *ſpecies viſibiles* of their bodies in their own power, and can tranſmit them to one, ſuppoſe *Daniel*, and divert them from another. Which opinion of *A Lapide* were yet more plauſible if he underſtood that Angels need not aſſume bodies, but have bodies, *Æthereal bodies*, of their own, whoſe raies therefore not *Mechanically* (as in burning-glaſſes which direct the beams of the Sun, otherwiſe ſcarce ſenſible to the touch, ſo vigorouſly to one point, that they will ſet on fire matter combuſtible) but *vitally* they may direct toward one party by the command of their will and phancy, and ſlip by the other. And though the difference of ſome ſeeing and others not ſeeing at the ſame time the apparition of an Angel, may proceed from the Angel himſelf that directs the viſibility of his body, the viſible raies I mean thereof, to one party and not to another; yet there may be a difference alſo in the parties themſelves preſent, whereby they may ſee ſome of them leſs diſtinctly, or not at all, others clearly and diſtinctly. And this I conceive to proceed from the purity, mildneſs and paſſivity of their Spirits. The Spirits of whoſe eyes are far leſs thick, and leſs fiercely agitated than others, theſe are more capable of ſeeing diſtinctly the ſubtle vehicles of Angels than others are. And therefore men of a more fierce, ſtrong, robuſtious temper, are more inept to ſee any ſuch *Spectra*, as it is obſerved of them. And as for madmen, whoſe Spirits are groſs and hugely agitated, I conceive they do not ſo much ſee *Spectres* as raiſe them in themſelves, by the ſtrength and fierineſs of their Imagination. So that what they ſee is more

properly to be called a *Phantaſm* than a *Spectre*.

Verſ. 13. *Whether they be good Angels*, &c.] This controverſy *Gaſper Sanctius* purſues pretty copiouſly, and of himſelf is very much inclining to conclude againſt the authority of the antient Fathers, that the Preſidentiary Angels of the Nations, of all but that of the *Jews*, were downright Devils. The two chief arguments are, Firſt, That the Devil is ſaid to be the Prince of this world, *John* 12. 31. *Now ſhall the Prince of this world be caſt out*. And St. *Paul*, *Epheſ.* 6. 11. *For we wreſtle not*, ſaith he, *againſt fleſh and bloud*, that is againſt Men onely, *but againſt Principalities, againſt Powers, againſt the Rulers of the darkneſs of this world* (of this world of darkneſs (an uſual Hypallage) this world compriſed within the caliginous Air) *againſt ſpiritual wickedneſſes* (πρὸς τὰ πνεύματα τῆς πονηρίας, ſo it is to be read according to the *Syriack* verſion, *cum ſpiritibus malis*, againſt wicked ſpirits) *in high places*, ἐν τοῖς ἐπουρανίοις, the ſame verſion has it, *qui ſunt ſub cælo*, viz. in the Air, for ſo οὐρανὸς often ſignifies out of the *Hebrew*. Which paſſage of Saint *Paul* ſuits excellently well with this Hypotheſis of Preſidentiary Angels in *Daniel*. But whether all Angels that are Preſidents of the Nations beſides ſuch as belong to the Church of God be downright Devils, is the controverſy. And theſe two Scriptures are the firſt argument for the *Affirmative*, That ſince the Devil is ſaid to be the Prince of this World in diſtinction to the Church of God, and that in bringing the world into ſubjection to Chriſt, the Apoſtles fought againſt evil Spirits that had the Rule of this dark World, that were the Κοσμοκράτορες, the Chieftains, Preſidents, and Emperours of it, that it is hence apparent, that

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the Presidentiary Angels, suppose, of *Persia* and *Greece* were Devils.

The second argument is from the contest of the Presidentiary Angels of *Grecia* and *Persia* with *Michael* and *Gabriel*, and indeed with *Palmoni* himself, which is the other argument which *Sanctius* brings and pursues with that tightness in answering all the evasions of the adverse party, that I must confess I do not wonder that he is so much inclining to this opinion of his, That these Presidentiary Angels of *Greece* and *Persia* were *Cacodæmones*, as he calls them, downright Devils, rather than good Angels. Though it is hard on the other side to conceive, that mere *Quintessential* Devils, such as consist onely of envy, pride and malice, and pursue evil for evils sake, should be Presidents over Nations. Wherefore in respect of such Devils as these, we may with the Ancient Fathers conclude them to be good Angels, but in respect of that more holy and divine grace, such as Christ was anointed with in a measure far above his fellows, but such as by his means all of his Kingdome properly so called, in some measure partake of, and are expresly, and from the root of their life the Sons of Light and Love, we may, I say, comparing those Presidentiary Angels of *Greece* and *Persia* with these of Christs Kingdom, conclude them not to be good Angels but Devils.

If any one will adventure to say, That there is some such Analogy betwixt *Michael* the Presidentiary Angel of *Judea* and the Presidentiary Angel of *Greece* or *Persia*, as there is betwixt the most holy and most regenerate Christian King or Emperour, and some other Emperour or King that is neither styled Christian nor is regenerate, haply he may not be much:

much out of the way. But I leave to every one to think of ſuch things as theſe, in ſuch a way as will be with moſt eaſe and ſatisfaction to himſelf, provided he ſhrink not from the belief of that which is ſo manifeſt here in *Daniel*, *viz.* that there are *Preſidentiary Angels* over Nations and Countreys.

Verſ. 20. (For ſo *præliari* is taken in *Cicero*)] Epiſt. 13. *ad Attic.* Lib. 1. *Quomodo ego minus quàm ſoleam præliatus ſim*, and within a line or two after, *Ego enim quamdiu Senatûs Authoritas mihi defendenda fuit, ſic acriter & vehementer præliatus ſum, ut clamor concurſuſque maxima cum mea laude fierent.* And a little afterwards perſiſting in the ſame Metaphor and bragging, *quàm fortis eſſet* (which alſo is a military expreſſion) *Dii Immortales*, ſays he, *quas ego pugnas & quantas ſtrages edidi !* So eaſily is לחלחם, which the *Seventy* render τῷ πολεμῆσαι, underſtood of diſpute or arguing the caſe, whence the Diſputative or controverſial *Divines* are alſo called *Polemicall.*

VISION VI.

Which is the Viſion or Prophecy of the Scripture of Truth, *which reaches from the ſecond verſe of the eleventh Chapter to the end of* Daniel.

2. AND now will I ſhew thee the Truth, that is, Now will I declare unto thee things to come in a plain intelligible way, touching the Kingdomes of *Perſia* and *Grecia*, and alſo the *Roman* Empire,

Empire, not reſembling the firſt to a Bear or Ram, the ſecond to a Leopard or Goat, and the third to a monſtrous Beaſt with Iron teeth, but delivering the matter without any Prophetick Ænigm or Parable, you ſhall hear from me the bare Truth in eaſy and vulgar words. **Behold there ſhall ſtand up yet three Kings in Perſia,** viz. *Cambyſes*, *Smerdis* and *Darius Hyſtaſpis*, which that particle [yet] ſeems to imply, as if it ſhould hint to us, that they are three beſide *Cyrus* the then preſent King of *Perſia*, ſo that *Cyrus* is not to be taken into this reckoning. **And the fourth ſhall be far richer than they all.** Which fourth is *Xerxes*, the ſame who is called *Ahaſuerus* (in the book of *Eſther*) who married *Eſther* the *Jewiſh* Virgin; and *Heradotus* records the name of *Xerxes* his Queen to have been *Ameſtris*, which manifeſtly has the ſound of *Eſther* in it, whatever the ſyllable *Am* prefixed may ſignify, whether it be from חמה which ſignifies *Sol*, her beauty being ſuch an Inflammatory to love, or from אם *mater*. For ſuch in a wonderfull manner was ſhe to her Countreymen the *Jews*, whoſe lives ſhe ſaved from the malice of *Haman*, which was no leſs to them than their mothers did for them that firſt gave them their lives. But if we are to read as *Joſeph Scaliger* would have it חם־אסתר and that there is the like compoſition of the name of the Father of *Aman*, *viz.* המרתא, this is not ſo conſiſtent with our former conjectures: but what חם in the compoſition of thoſe two names ſignifies, neither *Scaliger* nor any one elſe I know, can tell us. However ſo be that *Eſther* be but acknowledged to ſound in *Ameſtris Xerxes* his Queen, I am content.

Now

Now for the riches of this *Xerxes* or *Ahaſuerus*, all Hiſtories ring of it, and the Book of *Eſther* will aſſure us thereof, which ſays he reigned from *India* even to *Æthiopia*, over an hundred and ſeven and twenty Provinces. And *Juſtin* Lib. 2. notes of the riches of *Xerxes*, that though his Army was ſo numerous that they drunk up rivers, yet his riches were ſo great that the expence of ſo vaſt an Army nor any other occaſions could exhauſt them. So hugely is it verified of this fourth King, that he was far richer than they all, and that therefore there is no doubt but that it is *Xerxes*.

Which yet is further confirmed from what follows, **And by his ſtrength through his riches he ſhall ſtir up all againſt the Realm of Grecia.** The expedition of *Xerxes* againſt the *Greeks* is ſo vulgarly known and copiouſly ſet down in *Juſtin*, *Diodorus*, *Siculus* and *Herodotus*, that to remind the Reader of it is ſufficient. And that he did ſtir up *all* againſt the Realm of *Grecia*, is I think very plain if we conſider the numerouſneſs of his Army as it is deſcribed in *Herodotus* Lib. 7. Cap. 186. where he reckons up no leſs than twenty ſix hundred thouſand and forty one thouſand ſix hundred and ten ἄνδρες μάχιμοι, *fighting men*, to which he adds τὴν θεραπηίην τὴν ἑπομένην τούτοισιν, the *Attendants of the Army*, that were to miniſter to them, and others that came along with them. All which put together, ſays he, made a number at leaſt as big as that of the *fighting men*. So that there was in all at leaſt two and fifty hundred thouſand and eighty three thouſand two hundred and twenty. And this, ſays he, is the number τῦ σύμπαντος στρατεύματος, *of the whole Army*, which he brought as far as to the *Thermopylæ*. But

for

for the number of the women to dreſs their meat, and of Courtizans, and Eunuchs, of Wagon-horſes, and other beaſts of burthen, and of *Indian* Dogs, it was not to be told they were ſo many. Whence ſays he, I leſs wonder that it is reported that ſome Rivers were drunk up by them; which alſo *Diodorus* relates, and likewiſe the number of his Ships, that they were about one thouſand two hundred. So that *Xerxes* by this account may well be ſaid to have ſtirred up *all* againſt the Realm of *Grecia*. And he muſt needs be rich that could ſet out ſuch a Fleet and maintain ſuch an Armie, as I noted above. Thus notably is this Prophecy of *Daniel* fulfilled concerning this fourth King of *Perſia*. Who came againſt the Realm of *Grecia* with an Army to quite overflow them and ſwallow them up at once. Of which *Xerxes* confiding in the numerouſneſs of his Army, made himſelf ſure in a manner, as we may underſtand by that diſcourſe betwixt him and *Demaratus* that had been King of *Sparta*. See *Herodot*. Lib. 7. Cap. 101, 102, &c. For we have already produced enough to ſhew how fully the prediction is accompliſhed.

But why there are no more than four of the *Perſian* Kings mentioned in this Prophecy, and why four, I conceive the reaſon is becauſe the ſcope of this Prophecy is mainly to forewarn the People of God of the evils that would come upon them, or what mutations there would be in which they were concerned, whether *Jews* or Chriſtians, and therefore the catalogue of the Kings of *Perſia* is ſo ſhort, but yet brought down to *Xerxes*, who would have ſwallowed up all *Greece*, as a fit tranſition to the expedition of *Alexander* againſt the *Perſians*, which intimates

mates the reasonableness of the success which was given him by Providence as follows.

3. **And a mighty King shall stand up,** namely *Alexander* the great, **That shall rule with great dominion and do according to his will,** that is, All things shall succeed according to his mind. And it is *Curtius* his character of him, Lib. 10. *Fatendum est tamen cùm plurimum virtuti debuerit, plus debuisse Fortunæ, quam solus omnium mortalium in potestate habuit.* He had the world in a string, as our English Proverbial Phrase is. So fitly is this Prophecy fulfilled in *Alexander.* But we will only take notice by the by, how like this is, which is a Transition from the *Persian* Empire to the *Grecian*, how like it is, I say, to that Transition from the *Grecian* to the *Roman*, Vers. 36. *And a King shall do according to his will.* In both which the transition is so little pompous and discriminative, that if the matter it self did not discover there was a Transition from one Empire to another, the Form of Transition would scarcely assure us of it. But being no man doubts but that here is a Transition (though the form be so slender and obscure) from the *Persian* to the *Grecian* Empire, so the slenderness and obscureness of the Form of the Transition (v. 36.) from the *Greek* Empire to the *Roman*, ought to be no prejudice to the reality thereof.

4. **And when he shall stand up, his Kingdom shall be broken and shall be divided toward the four winds of Heaven,** namely, into four Kingdoms lying North, West, East and South. Which are the Kingdoms of *Thracia, Macedonia, Asia* and *Ægypt*, which belonged to *Lysimachus, Cassander, Antigonus* and *Ptolemæus.* See what has been said above Ch. 8. **And not to**

to his posterity. For within sixteen years space after *Alexander*'s death, not only *Aridæus* the brother of *Alexander* together with his mother *Olympias* were put to death, but also *Alexander* the Son of *Alexander* the Great and *Roxana*, and *Hercules* the other Son of *Alexander* by *Barsine* was killed, and *Cleopatra* the sister of *Alexander*. So fully is this passage accomplished [And not to his Posterity.] **Nor according to his dominion which he ruled.** As not having that strenuity and greatness of parts, nor that strength; his entire Empire being thus divided into four Kingdoms, which therefore was a weakening to it, and made it subject to dissentions amongst themselves, besides that there were several other Satrapies which other commanders of *Alexander* were possest of, distinct from those four Kingdoms, which was a further weakening thereof; as it follows. **For his Kingdom shall be plucked up even for others besides those.** The Hebrew word which our English translation renders, *shall be plucked up*, is rendred by the *Septuagint* ἐκπλήσεται, and by the *Vulgar*, *lacerabitur*, from the *Septuagints* ἐκπλήσεται. For πλαι signifies *Quisquiliæ*: Whence is intimated into what a many little shreds this great Empire would be discerped after his death, which is most fitly understood of those lesser portions they had, who are related to here, besides those four, namely *Lysimachus*, *Cassander*, *Antigonus* and *Ptelomæus*. For *Eumenes*, *Philotas*, *Menander*, *Leonatus*, *Seleucus* and others had their portions distinct from those four, whereby the main body of *Alexanders* Kingdom possest by them, was the more weakened.

5. **And the King of the South shall be strong,** that is, *Ptolemæus* the Son of *Lagus* King of *Ægypt*.

He ſpeaks onely of the Kings of the *South*, and of the *North*, that is, of the Kings of *Ægypt*, and of *Syria*, becauſe the affairs of the *Jews* are moſt concerned in them. And this very firſt King of *Ægypt*, *Ptolemæus* the Son of *Lagus*, he is taken notice of in Hiſtorians, for that treacherous exploit of his, of the taking *Jeruſalem* on the Sabbath day, under pretence of Sacrificing. But he poſſeſt himſelf of the City they not arming themſelves for reſiſtance. For which *Agatharchides Cnidius* twitts them, as a fond people that preferred their ſuperſtition before their liberty. He carried many of the *Jews* at that time with him into *Ægypt*. See *Joſeph.* Antiq. lib. 12. c. 1. **And one of his Princes,** that is, one of the Princes of *Alexander*, ſays *Grotius*; but if it be referred not to *Alexander*, but to *Ptolemy*, it may haply be one of thoſe leſſer Princes that he had a more ſpecial favour for: but either way it is *Seleucus Nicator*, that is here meant, who got up firſt toward this greatneſs by the favour and countenance of this *Ptolemy*, as I noted above. **And he ſhall be ſtrong above him.** *Seleucus* ſhall outdoe *Ptolemy* in exploits of war. For having taken *Demetrius* the Son of *Antigonus* he added *Aſia* to *Syria*, he overcame *Lyſimachus* King of *Thracia*, in battle, and *Antigonus* in *Phrygia*, as *Androcotus* alſo in *India*, from which great exploits he purchaſed to himſelf the name of *Nicanor*, or *Nicator*, as if we ſhould ſay, *Seleucus* the Conquerour. **And have Dominion,** That is plain from which has been ſaid already. **His Dominion ſhall be a great Dominion.** And ſo it appears to have been by Hiſtory, as *Grotius* has noted out of *Appianus*, according to whom his Dominion contained all theſe Countreys, *Syria*, *Phrygia*, *Meſopotamia*, *Bactriana*, *Arabia*, *Sogdiana*, *Ara-*

Arachoſia and a great part of *India*, even beyond the River *Indus*. And *Appianus* adds in general, that he was by far the moſt potent of all the ſucceſſours of *Alexander*, and that there were built by him near fifty Cities.

6. **And in the end of years,** that is, After a certain time, **They ſhall joyn themſelves together,** that is, They ſhall be friends or confederates one with another, *viz.* the King of the *North*, with the King of the *South*. Not that the ſame Individual perſons *Ptolemæus Lagi* and *Seleucus Nicanor* ſhall do this, but ſome of the ſucceſſion of each of them. For the ſucceſſion of the Kings of the *North* and of the *South*, or of *Syria* and *Ægypt*, are in the Prophetick ſtyle ſpoke of, as of two ſingle Kings continuing all that time of their Kingdomes. Which is a thing ſo obvious and known, that it hinders not at all, but that this Prophecy may be called the Prophecy of the *Scripture of Truth*, for all that. **For the Kings Daughter of the South ſhall come to the King of the North to make an agreement.** The *Hebrew* word is מישרים which ſignifies *Rectitudes*, and the *Septuagint* render it συνθηκας, *Agreements*. For the agreeing of things is to ſet them right and ſtraight. This Kings daughter therefore of the *South* is *Berenice* the Daughter of *Ptolemæus Philadelphus*, Son and Succeſſour to *Ptolemæus Lagi*. She it ſeems was ſent to the King of the *North*, viz. to *Antiochus Theos* King of *Syria* and *Aſia* and grandchild to *Seleucus Nicanor*, to beget peace and amity betwixt thoſe two Kingdoms, with a vaſt dowry of gold and ſilver, ſo that by this marriage betwixt *Antiochus Theos* and *Berenice*, theſe two Kingdoms might be held together in a firm league: Otherwiſe the proffer ſeems needleſs, *Antiochus* having already a wife, *viz. Laodice*,

dice, and two children by her, *Seleucus Callinicus* and *Antiochus*. But accepting of *Berenice* for his wife, and promiſing that he would not have *Laodice* for any other than a concubine, this proved an ill buſineſs both to him and to *Berenice* at laſt. For he receiving afterwards *Laodice* into favour, and calling her back to Court, ſhe made ſhift to poiſon her husband *Antiochus*, and get *Berenice* and her young child ſhe had by *Antiochus* to be ſlain, according as it follows predicted by *Daniel*. **But ſhe ſhall not retain the power of the Arm,** that is, She ſhall not have that ſtrong Intereſt at Court, nor remain in that authority ſhe ſeemed to have at firſt, the mind of her husband being afterward carried to his former wife *Laodice*. **Neither ſhall he ſtand,** not *Antiochus* himſelf, For *Laodice* ſuſpicious how conſtant he might prove in his love to her, got him to be poiſoned. **Nor his Arm,** The *Hebrew* is זרעו and may be tranſlated, *Nor his ſeed*, viz. that offſpring which he had by *Berenice*, his little Son he had by her, who was killed with her. **But ſhe ſhall be given up and they that brought her and he that begat her.** The truer reading is, *and that ſon of hers*, or, *he whom ſhe brought forth*. For that is the moſt obvious ſenſe of והיולידה. **And he that ſtrengthened her in theſe times,** that is, Thoſe who were with her and took her part as friends and comforters. But ſhe and her little ſon and all her Confidents would go to the pot. Even as it came to paſs in the *Daphneum* at *Antioch*, where ſhe had ſhut her ſelf up, and might have been ſafe through the help of friends that heard thereof, but that ſhe was betrayed, and ſo ſhe and her little ſon murder'd by *Seleucus Callinicus* her ſon in law. So bad an end had a matter ill begun. See *Juſtin*, lib. 27. c. 1.

7. But

7. **But out of a branch of her roots.** It seems to be an *Hypallage*, as *Gasper Sanctius* also takes notice, for [But out of the roots of her branch] that is, from the root or stock from whence she and her little son was, that is, from *Ptolemæus Philadelphus*, who was her father. **Shall one stand up in his estate.** The *Hebrew* is עמד כנו where there is plainly an Ellipsis of a præposition, suppose על ; *super basin ejus*, so *Vatablus* supplies it. He shall found his quarrel upon the right that the young child had, if he had had strength and been alive, to revenge his mothers death. This therefore is the brother of *Berenice*, *Ptolemæus Euergetes*. **Which shall come with an Army and shall enter into the fortress of the King of the North,** that is, Shall fall into the Territories or Frontiers of *Seleucus Callinicus* the King of *Syria*, who killed *Berenice* and her little Son. **And shall deal against them and prevail,** that is, He shall make war against them, and have them so much in his power, that he may do what he will with them. He shall have very easy and mighty success.

8. **And shall also carry captives into Egypt their Gods with their Princes and with their precious vessels of silver and of gold.** St. *Jeromes* comment upon this place is full enough. *Ptolemæus*, saith he, prevailed so far that he took *Syria* and *Cilicia*, and the upper parts beyond *Euphrates*, and almost all *Asia*, and when he heard there was sedition moved at home in *Ægypt*, he spoiling the Kingdoms of *Seleucus*, brought away with him fourty thousand Talents of silver, and two thousand five hundred Images of their Gods, amongst which were those that *Cambyses* when he took *Ægypt* carried away with him into *Persia*. For which feat of bringing back again their Images that were

were violently taken from them ſo many years agoe, the *Ægyptians* being a very ſuperſtitious people, he obtained the name of *Euergetes* amongſt them, as if he had been ſo great a beneſactour to them in recovering their Images. Thus St. *Jerome* out of writers which he had the uſe of, but ſince have periſhed. **And he ſhall continue more years than the King of the North.** *Ptolemæus Euergetes* his Reign was ſix years longer than the Reign of *Seleucus Callinicus* the Son of *Antiochus Theos* by *Leodice*; his Reign was almoſt by one third part longer than his. And the Kingdom of *Syria* was made a Province by the *Romans* betwixt thirty and fourty years before *Ægypt* was, if that may be alſo inſinuated. But the former is more material, it implying that *Callinicus* durſt not bouge againſt *Ægypt* all the days of his life, *Ptolemæus Euergetes* who got ſo full a victory over him (which would naturally daunt his ſpirits) being ſtill living.

9. **So the King of the South,** *Ptolemæus Euergetes*, **ſhall come into his Kingdom and ſhall return into his own land.** Which intimates his power and ſucceſs to have been ſo great and with ſo little loſs to his Armie, and with that eaſe, as if he had been Lord of *Syria*, and had free ingreſs and egreſs at his pleaſure.

10. **But his Sons ſhall be ſtirred up.** Though that ſhameſull overthrow he had received, cowed the Spirit of *Seleucus Callinicus*, yet his two ſons *Seleucus Ceraunus* and *Antiochus Magnus* after his death, and indeed after the death of *Ptolemæus Euergetes*, which was a further incouragement to them, beſtirred themſelves to recover what their father had loſt, and to that end gathered a great Armie as it follows.

follows. **And ſhall aſſemble a multitude of great Forces.** See *Polyb.* lib. 2. and lib. 5. And they were the more encouraged thereto, *Ptolemæus Euergetes* not onely being dead, but a perſon little beloved, a killer of his father, mother and brother, and therefore in deriſion called *Philopator*, ſucceeding him. **And he ſhall certainly come and overflow and paſs through.** Though he began with the two ſons, yet he changes the number plural here into the ſingular, becauſe *Seleucus Ceraunus* died in the beginning of the enterpriſe, reigning ſcarce three years. Wherefore *Antiochus Magnus* is here meant by him that ſhall certainly come and overflow, &c. For he did overflow *Judea* and *Cæle Syria* by the treachery of *Theodotus Ptolemæus Philopator* his Governour of that Province. **Then ſhall, he return and be ſtirred up even to his fortreſs.** And after this no peace being concluded, he ſhall again renew the war, and taking many Towns he ſhall at laſt come to *Raphia* an exceeding well fortified Town in the confines of *Ægypt*. See *Polybius*, lib. 5.

11. **And the King of the South ſhall be moved with choler and ſhall come forth and fight with him, even with the King of the North,** viz. *Philopator* with *Antiochus Magnus*. For though *Philopator* was but a ſluggiſh voluptuous perſon, and given to his eaſe and pleaſure, yet when his proper Kingdom was in ſuch imminent danger, he was inraged, and thought it was time to beſtir himſelf for fear he ſhould not only loſe *Syria* but *Ægypt* too. **And he ſhall ſet forth a great multitude.** Seventy thouſand Foot and five thouſand Horſe, and ſeventy three Elephants. **And a multitude ſhall be given into his hand,** that is, He ſhall take many priſoners of the Armie of *Antiochus Magnus*. Which is the thing that the Author of

the third Book of *Maccabees* expreſly ſets down, and that the ſucceſs was from the paſſionate importunity of *Arſinoe Philopators* ſiſter, who ran up and down from one part of the Armie to the other with her hair diſheveled and hanging about her ſhoulders, and by promiſes and earneſt intreatings driving the ſoldiery to fight with more than ordinary reſolution and courage, whereby they won the day, and took many Priſoners. *Grotius* out of *Polybius* names four thouſand, and the reſt were killed or routed and put to flight.

12. **And when he hath taken away the multitude,** that is, When he hath partly taken captive, partly killed, and ſo taken them out of the way, and partly put to flight and ſcattered the multitude of *Antiochus* his Armie, and thereby driven them away from his Territories. **His heart ſhall be lifted up,** His heart that was oppreſſed and depreſſed with fear and anxiety before, will be now more lightſome and exalted, and give it ſelf the ſwing to ſatisfie its own luſts, in this ſecurity, by his unclean converſation with *Agathoclea* the ſinging wench and *Agathocles* her brother, and will rudely and prophanely at *Judea* not onely come into the *Temple*, but ruſh into the *Holy of Holies* againſt the advice and perſuaſion of all either pious or prudent By-ſtanders. See the third Book of *Maccabees* Ch. 1. **And he ſhall caſt down many ten thouſands, but he ſhall not be ſtrengthned by it.** The ſenſe is (for of this latitude is the ſignification of the particle ו) *And though he ſhall caſt down many thouſands* (for ſo רבאות may ſignify an indefinite great number, and not exactly *Myriads*, as all Interpreters agree) *Yet ſhall he not be ſtrengthened by it.* Though that great Armie of *Antiochus Magnus* was quite vanquiſhed by him, yet *Antiochus* himſelf eſcaping

ping he will appear again in the field and undoe all that hath been done, after he has eſpied an opportunity for his purpoſe. The Idleneſs, Luxury and Sottiſhneſs of *Philopator* made this great advantage he had got againſt *Antiochus*, to ſignify nothing.

13. **For the King of the North ſhall return and ſhall ſet forth a multitude greater than the former.** He ſhall again gather an Army and that greater than the former. **And ſhall certainly come after certain years,** that is, Theſe things were a brewing for a certain time while he obſerved the luxury and diſſoluteneſs of *Philopator* and his mindleſneſs of his affairs, which encouraged him to meditate this other War againſt *Egypt*, made him ſure to come, and gave him hope of Succeſs. **With a great Army and much riches,** With a great Army and well appointed. Which Armies ſometimes are not, by reaſon of the want of money or whatever neceſſaries are requiſite for the good appointment of an Army. For the Hebrew word רכוש ſignifies any Acquiſt from רכש *acquiſivit*, whence רכש a Poſt-horſe or Mule has its name; wherefore by this word רכוש I conceive is meant all the plentifull ſupply of neceſſaries and fit accommodations for an Army, ſuch as Beaſts of burthen, Wagons, and Draught-horſes, with the things they carry, *&c.* Which the Latins call *Impedimenta*, in Engliſh they are called the Carriage of the Army, Bag and Baggage, with theſe the Army of *Antiochus* was ſtored, which the Engliſh tranſlation here renders, *much Riches.*

14. **And in thoſe times there ſhall many ſtand up againſt the King of the South.** For *Philopator* having appointed *Agathocles* his Catamite and brother to *Agathoclea* the ſinging Wench, to be Pre-

fect over *Ægypt*, not only the Provinces ſubject to *Ægypt* rebelled, but *Ægypt* it ſelf was vexed with ſeditions. And *Philopator* being dead and *Antiochus Magnus* having made a firm league with *Philip* of *Macedonia*, he was aſſiſted by him upon condition of dividing the ſpoils equally upon victory; and hence, ſaith St. *Jerome*, is to be underſtood the meaning of *many ſtanding up againſt the King of the South*, that is, the King of *Ægypt*. Which attempt was made in *Ptolemæus Epiphanes* his time, the Son of *Philopator*, of not paſſing four or five years of age, and the ſtreſs of affairs lay then upon that impure and diſſolute Miniſter of State *Agathocles*. But the wiſeſt act that *Philopator* did before his death, was his recommending his young Child to the tutelage and protection of the Senate of *Rome*, as you may gather out of *Juſtin* Lib. 31. **Alſo the Robbers of thy people ſhall exalt themſelves.** The Hebrew word פרצים, which is here rendred *Robbers*, does ſignify alſo at large *Effractores* or *Breakers*, and therefore the ſenſe may be, Thoſe of thy people which are Breakers of the Law or of the Union of the *Jewiſh* Church and Nation, ſome ſiding with the King of *Ægypt*, others with the King of *Syria*, they ſhall be puffed up, (namely thoſe of the King of *Ægypt*'s ſide, as he carried many with him, *viz.* *Ptolemæus Lagi*, as you heard above, ſo conſiderable a party of *Jews* were there in *Ægypt*, and they had their correſpondents alſo in *Judea*) they ſhall be puffed up in confidence of their Arms and the freſh remembrance of the former victory. **To eſtabliſh the Viſion,** that is, To fulfill or accompliſh the ſayings of the Prophets which denounce all evil to them that deſpiſe the Law. So *Grotius* upon the place,

place, according as it follows, **And they ſhall fall,** To fulfil thoſe comminations by the mouths of the Prophet. Which were accompliſhed in the Victory of *Antiochus* againſt *Scopas*, *Ptolemæus Epiphanes* his General, and them whom *Antiochus* overthrew at the Spring-heads of the River *Jordan*; And when he had taken the Towns of *Cœle Syria* and *Samaria* that *Scopas* was poſſeſſed of, the *Jews* delivered up *Jeruſalem* to him of their own accord, and helpt to beat *Scopas* his Gariſon-Souldiers out of the Tower he there had left them in, as *Joſephus* tells us, Lib. 12. c. 3.

And now though this may be part of the ſenſe of theſe words [to eſtabliſh the Viſion] and moſt accommodate to that very time; yet conſidering there was a continuation of theſe *Paritzim* in *Ægypt*, even to *Onias* the junior his time, and onward, I think there may be a glance alſo at a further completion of this paſſage in *Onias*, who in the time of *Ptolemæus Philometor* fled into *Ægypt*, and being favourably received there of *Ptolemee* obtained leave to build a Temple in the Nomus or Canton of *Heliopolis*, and drew a great many of the *Jews* to him, he pretending to fulfill the Viſion of *Iſaias* Ch. 19. verſ. 19. *There ſhall be an Altar of the Lord in the midſt of the Land of Ægypt.* Which Temple after it had ſtood 250 years, was in the time of *Veſpaſian* raſed to the very ground. And though it ſtood ſo long, yet St. *Jerome* and other Interpreters think this feat of *Onias* here pointed at. But I leave it to the Readers judgement to conſider it. *Grotius* his Interpretation touching the deſerters of the Law at that time may be the firſt Impletion of the Prophecy, but this may be more particularly and eminently intended the fall of this Temple and the *Jews* at once.

15. So

15. **So the King of the North shall come.** For the King of the North, *Antiochus Magnus*, shall come, whereby these contemners of the Law shall smart for it. For this *Antiochus* was a great friend to the *Jews* that stuck to *Moses* his Law, and were no Prevaricatours, but did things according to his prescript, as you may see in *Josephus* in the place abovenamed. **And cast up a Mount.** Against *Sidon* (saith St. *Jerome* who had the benefit of more Historians than are extant at this day) where he shut up *Scopas*, *Ptolemæus Epiphanes* his General, so close and so long, that he forced him to yield. **And take the most fenced Cities,** according as I have noted above out of *Josephus*. **And the arms of the South shall not withstand,** viz. *Europus*, *Menocles* and *Damaxenus*, whom *Ptolemy* sent to relieve *Scopas* when he was shut up, but in vain. **Neither his chosen people,** namely those supplies that came with those three Commanders. **Neither shall there be any strength to withstand.** All attempts will be in vain.

16. **But he that cometh against him,** against the forces of *Ptolemæus Epiphanes*, **Shall do according to his own will,** Shall have compleat success, **And none shall stand before him,** And the *Jews* shall of their own accord deliver up the city to him, *viz.* to *Antiochus*. **And he shall stand in the glorious land,** *viz.* in *Judea*. The *Septuagint* do not venture to render the sense of צבי but retain the word, as if we should say, *And he shall stand in the land of* Sabi. Which I confess I suspect to be the name of the God of that Land, namely of the God of *Israel*, who is called the Lord of Hosts. Of his entring *Judea* and *Jerusalem* upon his vanquishing of *Scopas* I have hinted enough above. **Which by his hand shall be consumed.** The vulgar Latin

Latin has it ſo likewiſe. But the Interpretation ſuits not with Hiſtory. For as I intimated above, *Antiochus Magnus* was very kind to the *Jews* (as you may ſee at large in a letter of his inſerted by *Joſephus* into his *Antiquities*, lib. 12. c. 3.) granted them many Immunities, ſupplied their expenſes for ſacrifices and repairs of the Temple, with other Teſtimonies of his favour to them. Wherefore the true Interpretation of the place is, *Which ſhall be perfected by his hand*, that is, which ſhall flouriſh under his Power. For the word in the *Hebrew* כלה ſignifies as well to be perfected or conſummated, as to be ſpoiled or conſumed.

17. **He ſhall alſo ſet his face to enter with the ſtrength of his whole Kingdom.** The more genuine ſenſe I conceive is, and the *Hebrew* eaſily admits it, *viz.* [He ſhall alſo ſet his face to get into the power of his, namely of *Ptolemæus Epiphanes* his, whole Kingdom] that is to ſay, He was not content with the regaining onely *Cœle Syria* and *Judea* which were his Anceſtours before, but he has a deſign to make himſelf Maſter alſo of *Ægypt*, there being ſuch a fair opportunity by reaſon of the youngneſs of *Ptolemy*, and the preſent diſorder of things there. **And upright ones with him.** And there are upright ones with him. But the *Hebrew* word is ישרים which I conceive may very well be the ſame with מישרים verſ. 6. which ſignified *Agreements*. And ſo *Gaſper Sanctius* alſo expounds it. But if it be not to be underſtood as before of a *Covenant* or *Agreement* but of *men*, then the ſenſe will be, That *Antiochus* will bring along with him honeſt, fair conditioned men, and ſuch as had a good repute withall, to help to carry on the match betwixt his daughter *Caſſandra* and *Ptolemæus Epiphanes*. **Thus ſhall he do,** The *Hebrew* has

has it עשׂה, *And he ſhall do*, that is, It ſhall ſucceed. **And he ſhall give him the Daughter of women,** that is, He ſhall give him his daughter *Caſſandra* * the faireſt of women, and *Cœle Syria*, *Phœnice*, *Judea* and *Samaria* for a dowry with her, **Corrupting her,** that is, infuſing ſuch principles into her, if ſhe would liſten to him, as might make her inſtrumental by treachery to her husband to get her father *Antiochus* the Kingdom of *Ægypt*. **But ſhe ſhall not ſtand on his ſide,** or, She ſhall not perſiſt in ſuch ways as her father would put her in. **Neither be for him,** She will make good her duty to her husband, and be faithfull to him and loyal as to her husband and Prince, and not be ſeduced by her father. So that *Antiochus* his Politicks fell ſhort of ſucceſs in this deſign of marrying his daughter to *Ptolemæus Epiphanes*, though it was wiſely enough done upon other regards, to ſhew himſelf by this match to be a friend to whom the *Roman* Senate was a friend, and alſo to ſtrengthen his Intereſt by this alliance againſt the *Romans* if they proved his enemies. But the Text is plain enough already.

18. **After this ſhall he turn his face unto the Iſles.** Which he thought he might do with the better ſecurity having laid ſo firm a foundation of friendſhip with the King of *Ægypt*, that worſer plot which he was conſcious of, being kept to himſelf, and *Caſſandra's* piety to her father, though ſhe was loyal to her husband, permitting her to diſcover nothing. By the *Iſles* are underſtood any maritime Towns as well as Iſlands properly ſo called in the *Hebrew* Idiom. And he is recorded to have ſet himſelf to take the Sea towns of *Thrace* and *Greece*. **And ſhall take many,** even ſeveral Iſlands properly ſo called, as *Rhodus*, *Samos*,

Samos, *Delos* and *Eubœa*. See *Grotius* on the place, but especially *Calvin*, that tells the occasion of *Antiochus* his setting his face toward the Isles, and how he came to be engaged in that war. **But a Prince for his own behalf shall cause the reproach offered by him to cease, without his own reproach he shall cause it to return upon him.** This translation is something obscure and confused, *Grotius* has rendred it out of the *Hebrew* into *Latin* very truly and cleverly thus. *Et cessare faciet Dux ipsius in se contumelias, quinetiam contumelias illius in ipsum vertet*, that is, A Commander shall cause to cease his (that is *Antiochus* his) reproach against him, yea, and moreover he shall return the reproach upon himself, *viz.* upon *Antiochus*. This is the easy and natural sense of the Hebrew Text. And קצין is rightly turned in this place especially, a *Leader* or *Commander*. And both *Gasper Sanctius*, *Calvin*, *Cornelius à Lapide*, and *Grotius* interpret this of *Lucius Scipio* the *Roman* Commander, who brought it to pass that *Antiochus* should not onely no longer despise and slight the offers of the *Roman* Senate, and infest their confederates with war, which they took as a great affront, but that the reproach at last should fall foully upon himself, he being wholly vanquished by *Lucius Scipio* at *Sipylus* a Mountain in *Asia Minor* near the confines of *Phrygia*, where fifty thousand of his men were slain and eleven thousand taken prisoners as *Justin* writes, and *Antiochus* brought to hard and dishonourable terms of peace, whereby he was bound to have nothing more to do with any part of *Europe*, nay that the *Romans* should have *Asia*, and he rest content with the Kingdom of *Syria*, that he should furrender all his ships and captives, and also defray the expences

of the war. See *Juſtin* lib. 31. He gave hoſtages alſo for performance of Covenant, namely his two Sons, *Seleucus* and *Antiochus Epiphanes*. Thus was the reproach caſt upon the *Roman* Power by *Antiochus*, returned with uſury upon himſelf at laſt.

19. **Then ſhall he turn his face toward the fort of his own land,** that is, Toward the Frontiers of his own Kingdom. Upon this paſſage *Cornelius* briefly thus, out of St. *Jerome*. *Antiochus* vanquiſhed by the *Romans*, and commanded to bound his Dominion within the Mountain *Taurus*, went thence to *Apamia*, *Suſa* and other of the more remote parts of his Kingdom, and then fighting with the *Elymites* he and his whole Army was deſtroyed; according as it follows. **And he ſhall ſtumble and fall and not be found.** *Impinget & corruet*. Where *Impingere* to *ſtumble*, ſaith *Grotius*, is as much as *imprudenter ſe gerere*, to act raſhly and imprudently. For in *Juſtin*, lib. 32. cap. 2. it is recorded that *Antiochus* upon his robbing the Temple of *Jupiter Didymæus* by night, the thing being made known, *concurſu Incolarum cum omni militia interfectus eſt*. Where *Grotius* ingeniouſly conjectures that for *Didymæus* ſhould be read *Elymæus*. Whence Saint *Jerome*'s and *Juſtin*'s account will fall into one.

20. **Then ſhall ſtand up in his eſtate,** Shall ſucceed in his place by right of Inheritance *Seleucus Philopator* the elder ſon of *Antiochus Magnus*, **a raiſer of Taxes.** For his luxury put him upon the greater exigencies as *Calvin* obſerves, and we may be ſure he would not ſpare the people, who did not ſtick to rob the Temple of the money there depoſited for pious uſes, who ſent *Heliodorus* his Treaſurer thither for that purpoſe, 2 *Maccab.* 3. 10. **In the glory of the Kingdom,**

Kingdom, It is rather to be rendred *upon* the glory of the Kingdom, that is, upon the riches thereof. For riches are the Political glory and decor of any Kingdom or people, whenas Poverty makes them look ſordidly and contemptibly. But there is neither [In] nor [Upon] neither ב nor על in the Hebrew, but the Text runs thus, מעביר נוגש הדר מלכות, which is verbatim, *One that makes to paſs up and down afflicters or oppreſſers of the beauty or glory of the Kingdom by exactions or Taxes*, underſtanding by the decor or glory of the Kingdom, as before, the riches thereof. Of which Taxes, beſides his own luxury, the expence of the war its being caſt upon his father *Antiochus* by the *Romans* may be alſo an occaſion or pretence, *&c.* **But within few days he ſhall be deſtroyed,** Which implies he ſhall reign nothing near ſo long as his father *Antiochus*, not paſſing a third part of his time, the one reigning but 12, the other 37. years. **Neither in anger nor in battle.** Neither by the ſedition of the people nor by war with foreign enemies, but by the Treachery of *Heliodorus*, who, as it is thought, poyſoned him, hoping and attempting to ſucceed him in his Kingdom, but he was kept off by *Eumenes* and *Attalus*.

21. **And in his eſtate,** in his place, **ſhall ſtand up a vile perſon,** נבזה ſignifies a deſpiſed or contemned perſon; Who is here that *Antiochus Epiphanes*, Son of *Antiochus Magnus*, and ſecond brother to *Seleucus Philopator*. Who is here repreſented as deſpicable, not for want of wit or parts, but for his actions and manners. Which made the people when he would be called *Epiphanes*, which ſignifies *Illuſtrious*, call him *Epimanes*, which denotes a *mad man*, as he was of a cruel, turbulent ſpirit, and yet very ſervile, crouching

and flattering where it was for his own Intereſt. Beſides he came unjuſtly to the Kingdom by defeating his Nephew the Son of *Seleucus Philopator*. But *Grotius* his ſhort Character of him gathered out of *Athenæus* is moſt conſpicuouſly applicable to the words of the Text. *Dicitur hic* Antiochus, ſaith he, *deſpectus, ob mores, ab omni non tantùm Principis dignitate, ſed ab honeſti viri gravitate alienos.* **To whom they ſhall not give the honour of the Kingdom.** There being no colour for it at all, by reaſon of his ill manners, and which is the main of all, the right of Succeſſion belonged to *Demetrius* the Son of his brother *Seleucus*. **But he ſhall come in peaceably, and obtain the Kingdom by flatteries,** *viz.* by plauſible pretences of adminiſtring the affairs of the Kingdom of *Syria* for the good of his Nephew *Demetrius* the true heir to the crown, and by making a fair ſhew of clemency and of kindneſs he ſhall win the hearts of the people of *Syria* to him.

The ancient Fathers ſome of them by this vile perſon will have Antichriſt alone to be underſtood, all of them, ſuppoſing it to be *Antiochus Epiphanes*, will yet have him to be a lively Type of Antichriſt. But in this Prophecy of the *Scripture of Truth*, the downright *Literal* ſenſe is the ſenſe aimed at, and the ſenſe intended as to the perſons and actions deſcribed in it. And therefore this prediction concerning *Antiochus Epiphanes* is no more a prediction touching Antichriſt, than the Hiſtory of the *Jews* a prediction of the State of the Chriſtians, and onely in this large ſenſe can I admit *Antiochus Epiphanes* to be a Type of the *Papal Hierarchy*, or if you will of the *Popes* of *Rome*, who by flattering and crouching at firſt to the Civil Soveraignty (conſider the Letter of *Gregory* the *Great* which

which he wrote to *Phocas* when he had slain his Sovereign *Mauricius* the Emperour:) By giving to themselves all alluring titles of *Servus Servorum*; of *holy Father*; of *Sponsus Ecclesiæ*, &c. And by pretending the care of all Christian people, and of the Emperours themselves whom they look'd upon always as pupils in Nonage, young weakly Wights, Wights scarce nine days old and that cannot see (for the *little Horn* only must have eyes) from such fine pretences as these got they the Government not onely of the people but of the Emperours themselves whom they trampled upon, and made themselves in reality the Emperours of *Rome* and of Christendom in a manner.

That there is a conspicuous correspondency here betwixt the *Type* and *Antitype* I cannot deny, but the *Literal* and *Historical* meaning as I may so speak (for Prophecy, especially such an one as this, is a kind of an Anticipatory History) that is the main that is to be attended. We shall come to that part of the Vision that speaks of Antichrist without a Type or ἁπτῶς hereafter at vers. 36. But till we come thither I find *Grotius* to be one of the most easy and coherent Interpreters, in whose footsteps therefore I shall mostwhat insist, till he turns out of the way, and then I shall shake hands with him and bid him adieu.

22. **And with the arms of a flood shall they be overflown from before him,** namely *Heliodorus* his forces who murdered *Seleucus Demetrius* his father, prompted thereto perhaps by *Antiochus*, but doing the feat with a design for himself, to get to himself the Kingdom of *Syria*, he having raised forces for this end. But *Antiochus Epiphanes* with a specious pretence,

pretence, as doing all in behalf of his Nephew then at *Rome*, assisted with the forces of *Eumenes* and *Attalus*, all quite overcome and rout this Armie of *Heliodorus*, and break in pieces all his Faction as it follows. **And shall be broken**, namely, the followers of *Heliodorus*. **Yea also the Prince of the Covenant**, viz. *Demetrius* the son of *Seleucus Philopator*, who may well be said to be the Prince of these Confederate forces of his uncle *Antiochus*, *Attalus* and *Eumenes*, he being indeed a Prince and heir to the Crown, and this war against *Heliodorus* seeming to be managed in his behalf. But the good success turned to his mischief by reason of the treachery of his uncle. And therefore he is said to be broken here as well as the followers of *Heliodorus*.

23. **And after the league made with him**, that is, For after the friendship professed by him to his Nephew *Demetrius* at *Rome*, with whom you may be sure he kept Intelligence, **He shall work deceitfully**, This is the cause that *Antiochus* his success against *Heliodorus* was the undoing of *Demetrius* as well as of him. *He shall work deceitfully*, by getting his friends at *Rome* to detain *Demetrius* there (though his father in kindness to *Antiochus* had sent him thither for an hostage in his stead) that he might better pursue his own designs in the mean time, as *Grotius* has noted on the place. **And he shall come up and become strong with a small people.** His beginnings in *Syria* shall be small, saies *Grotius*, but he shall grow up by degrees (as the Popes of *Rome* did.)

24. **He shall enter peaceably even upon the fattest places of the Province.** By degrees *Antiochus* will possess himself of the best places of *Syria*, as the *Roman Hierarchie* of the fairest and fattest Seats in *Europe*.

Europe. **And he ſhall do that which his fathers have not done, nor his fathers fathers, he ſhall ſcatter among them the prey and ſpoil and riches,** that is, *Antiochus Epiphanes* ſhall be a greater exacter of Tributes, and more profuſe rewarder of his favourites and adherents, his ſouldiers eſpecially, than any of his anceſtors. This laviſh liberality of his is taken notice of 1 *Maccab.* 3. 30. where he is ſaid *in giving liberal gifts to have abounded above the Kings that were before him.* And the Papal Polity what tricks they have to get money, to ſay nothing of bloud and violence againſt pretended Hereticks, and how able and laviſh Rewarders they are of their ſtickling clients, is obvious to conſider. None of the Emperours of *Rome*, the Popes Predeceſſours, comparable to him for that. **Yea and he ſhall forecaſt his device againſt the ſtrong holds even for a time.** After he had taken the more eaſie and opime places, and encouraged his ſoldiers by liberally dividing the ſpoil amongſt them, he afterward will ſet his mind to the taking of the more ſtrongly fortified places, which will hold him longer tack and take him ſome time, which haply is meant by [even for a time.] But of the Hebrew it is better expreſt thus [and that for a time.]

25. **And he ſhall ſtir up his power and his courage againſt the King of the South with a great Army,** that is, Againſt the King of *Ægypt*, *Ptolemæus Philometor*, becauſe he pretended a right to *Syria*. **And the King of the South ſhall be ſtirred up to battle with a great and mighty Army,** *viz. Ptolemæus Philometor* King of *Ægypt*, whoſe two chief Commanders were *Eulaius* and *Leneus*. **But he ſhall not ſtand.** He ſhall not be able to withſtand him,

him, but ſhall be put to flight and diſcomfited. **For they ſhall forecaſt devices againſt him.** There will be treacherous plots againſt *Philometor* and his Army.

26. **Yea they that feed of the portion of his meat ſhall deſtroy him,** that is, Some of his Domeſticks, Miniſters of State, and of great truſt in his affairs, and in the very management of this War, will be falſe to him and betray him, and undoe him, and ſpoil the ſucceſs of the battle. **And his Army ſhall overflow,** His Army ſhall be overflown or overrun, *Opprimetur* has the vulgar Latin, *Obruetur*, *Calvin*, as if they read ישטף not ישטוף. But if our Engliſh tranſlation obtain, then [his] muſt be referred to *Antiochus*, not to *Ptolemæus Philometor*, accordingly as *Vatablus* alſo refers it. **And many ſhall fall down ſlain,** By the hands of *Antiochus* his Army. This battle was fought betwixt Mount *Caſius* and *Peluſium*. So S. *Jerome* out of *Sulpitius*, and ſo *Grotius* out of both. And touching many falling down ſlain it is ſaid expreſly concerning this battle, 1 *Maccab.* 1. 18. That *Ptolemee* was afraid of *Antiochus* and fled, and many were wounded to death.

27. **And both theſe Kings hearts ſhall be to doe miſchief, and they ſhall ſpeak lies at one Table.** They ſhall meet together at *Memphis*, *Ptolemæus Philometor*, and *Antiochus Epiphanes*, in outward ſhew Friends but inwardly ſuſpicious Enemies and ſuſpected one of another. **But it ſhall not proſper.** This palliated friendſhip will again break out into open War. **For yet the end ſhall be at the time appointed.** The Hebrew is כי עוד קץ למועד, For it is yet till the end will be at the time appointed, that is to ſay, there will be a ſpace of time till another

War

War break out, but it will certainly break out at the time appointed. So that there is an Ellipſis or omiſſion of the thing which is to be underſtood from what went before and only the time mentioned, an Interceſſation of War is intimated till the time appointed.

28. **And he ſhall return into his Land with great Riches,** that is, with great Spoils, 1 *Maccab.* 1. 19. Thus they got the ſtrong Cities in the Land of *Ægypt*, and they took the ſpoils thereof. **And his heart ſhall be againſt the holy Covenant.** This is the firſt coming of *Antiochus* into *Judea*, ſays *Grotius*, which the Writer of the firſt Book of *Maccabees* takes no notice of, it being ſo inconſiderable in reſpect of the ſecond. By the holy Covenant here is meant the Law of *Moſes* given by God, in which amongſt other things, the right of Succeſſion in the High Prieſthood is determined. **And he ſhall do Exploits.** *Exploits* is not in the Hebrew. But the meaning is, He ſhall do according to his own mind and will, particularly about the High Prieſthood, *Jaſon* and *Menelaus* by bribes and flatteries obtaining the High Prieſthood of him, contrary to Law. **And return to his own Land,** He ſhall return out of *Judea* into *Syria*.

29. **At the time appointed he ſhall return,** This is the appointed time mentioned verſ. 27. **And come toward the South,** that is, toward *Egypt*. **But it ſhall not be as the former or as the latter.** The Hebrew has it לא תהיה כראשונה ובאחרונה, which the *Septuagint* render thus, καὶ οὐκ ἔσται ὡς ἡ πρώτη καὶ ἡ ἐσχάτη, which is, καὶ οὐκ ἔσται καὶ ἡ ἐσχάτη ὡς ἡ πρώτη, or, τὸ ἔσχατον ὡς τὸ πρῶτον. For the other ſeems to be an Hebraiſm, a *Feminine* for a *Neuter*. And ſo the

Latin has it, *Non erit priori simile novissimum*, that is, This second expedition of *Antiochus* against *Ægypt*, will not be so prosperous as the former.

30. **For the Ships of Chittim shall come against him,** that is, The Ships of the * *Romans* who were antiently called כתים *Chittim* according to *Bochartus*, or at least the Ships of the Romans out of *Macedonia* who were anciently called *Chittim*, as there are plausible arguments for it. And in general, says *Josephus* Antiq. Lib. 1. c. 7. from *Cethima*, the antient name of the Island *Cyprus*, Πᾶσαι νῆσοι καὶ τὰ πλείω τῆς παρὰ θάλασσαν Χεθὶμ ὑπὸ Ἑβραίων ὀνομάζεται, *All Islands and Maritime places are by the Hebrews called* Chittim. Whence it is no wonder that *Alexander* and *Perseus* the last King of *Macedonia*, are said the one to come out of the Land of *Chittim*, *the other to be King of the* Chittims. So that these Ships of *Chittim* may be so called, whether from the *Romans* themseves, or because the *Roman* Navy came out of *Macedonia* after they had vanquished *Perseus*, and made of that Kingdom a Province. For partly there, and partly in other places the *Romans* had a great Navy ready for any exploit. **Therefore shall he be grieved and return.** The cause of his desisting from his enterprise of invading *Ægypt* and of taking *Alexandria*, was *Popilius* a *Roman* Legate sent by the Senate to command him to forbear, the King of *Ægypt* having put himself under their protection. Wherefore *Popilius* taking ship presently upon this Commission sailed to *Ægypt*, and imparted the commands of the Senate to *Antiochus*. And this is all the Ships of *Chittim* that came to him then that I know. And I must confess I doubt whether ים"צ here, which they render Ships, signify

niſy Ships or no, and is not rather an Epithete of the *Chittim* or Tranſmarine people, ſuch as the *Macedonians* and *Romans* were to them of *Syria*, and that the rather becauſe if it ſignify'd the ſhips of *Chittim* it would not have been צִיִּים but צִי in *regimine*, as they call it, thus צִי כִּתִּים. But צִיִּים being not a Subſtantive *in regimine* but an Adjective, it is an Epithete of the *Chittim*, or the more Northern and Tranſmarine people the *Macedonians* or *Romans*, and ſignifies as much as the *fierce*, *rude* or *rough Chittim*.

And thus may it peculiarly reflect upon *Popilius* his rough handling of *Antiochus*, who at his arrival very complementally receiving him, and upon their former familiarity at *Rome* offering to kiſs him, was bluntly bid to forbear thoſe ceremonies; and the decree of the Senate being produced and given him, and he making delays and pretending it fit to conſult his friends, *Popilius* preſently drawing a large circle with his ſtick about *Antiochus*, bad him forthwith conſult his friends there upon the ſpot, nor paſs out of the circle till he had returned anſwer to the Senate whether he would have war or peace with them; which rough carriage of *Popilius* ſo humbled him that he preſently anſwered he would obey the Senate. Which paſſage in *Juſtin* lib. 34. cap. 3. ſuits mighty well with the very words in the *Hebrew* Text and *Septuagints* Tranſlation, the one ſaying וְנִכְאָה, And he will be *ſtruck* or *broken*, the other καὶ ταπεινωθήσεται, And he will be *humbled*, viz. by this rough carriage of *Popilius*, as *Juſtin* alſo phraſes it. *Adeoq; hæc auſteritas animum Regis fregit ut pariturum ſe Senatui reſponderet.* The Engliſh [he ſhall be grieved] is leſs emphatical, and not ſo punctually anſwering to the niceties of Hiſtory.

But certainly when *Antiochus* was thus ſtruck, broken, and humbled, he was alſo grieved, and returned from *Ægypt* in this diſcontented mood. **And will have indignation againſt the holy Covenant.** He will eaſe his grief and diſburden himſelf of his rage he had conceived againſt the *Romans* that were too ſtrong for him, upon the *Jews*, whom he could better maſter, and upon thoſe eſpecially that would moſt faithfully adhere to the holy Covenant nor forſake the law of *Moſes*. **So ſhall he do, he ſhall even return and have intelligence with them that forſake the holy Covenant.** He will be ſure to take this wicked courſe to eaſe his grief for his diſappointed hopes of *Ægypt*, and carry away what ſpoils he can from *Judea*, the City and Temple, that he might not ſeem to return into *Syria* empty; and for the better effecting his purpoſe he will practiſe with the Deſerters of the Holy Covenant *Jaſon* and *Menelaus* and thoſe of that faction.

31. **And arms ſhall ſtand on his part,** Though not the whole ſtock, yet arms or conſiderable branches of the ſtock, or people of the *Jews*. For ſo *Gaſper Sanctius* would have *Brachia* to ſignify, *viz.* the ſame that *Rami*, as if זרעים here were the ſeed κατ' ἐξοχὴν, the *ſeed of Abraham*, the *Jews*; as if the ſenſe were, ſome of the ſeed of the *Jews* ſhould ſtand on his part, ſuch as *Jaſon* and *Menelaus* and that faction. And *Calvin* expreſly upon the place, *Stabunt ab ipſo brachia, hoc eſt, non propriis opibus pugnabit ſed fretus auxiliis ipſius populi.* Which is the ſame thing that is ſaid of the little Horn or King underſtanding dark ſentences Ch. 8. 24. *And his power ſhall be mighty, but not by his own power*, which I noted above to be a remarkable Note of Antichriſt, not ſuſtained ſo properly

properly by his own power as by the power of the ten Kings *Apoc.* 17. **And they ſhall pollute the Sanctuary of ſtrength,** They ſhall enter into the Temple and take away the ſilver and the gold and the precious veſſels and the hidden treaſures, 1 *Maccab.* 1.23. But it is here called המקדש המעוז, *the Sanctuary of ſtrength,* Quia Templum erat munitum arcis in modum, ſaies *Grotius.* And מעוז ſignifies a *fortified place* or a *Caſtle,* and we may add, ſuch here as in which the God of *Iſrael* with his heavenly Hoſts and Prieſts and Levites, as it were, kept Garriſon, the God of *Iſrael* being יהוה צבאות the *God of Hoſts,* whence the land of *Iſrael* was called the land of *Sabi,* as I noted above.

But this their entring and robbing the Temple thus foreſeen and predicted as well as permitted by the God of *Iſrael* for the trial of the faithfull, is the *firſt* degree of the *prophanation* thereof as *Grotius* has alſo noted. **And ſhall take away the daily ſacrifice,** that is, King *Antiochus* ſhall ſend letters by meſſengers unto *Jeruſalem* and the Cities of *Judah,* that they ſhould follow the laws of the Gentiles, and forbid burnt-offerings and ſacrifices and drink-offerings in the Temple, 1 *Maccab.* 1. 44. That they ſhould not ſerve God according to his own laws and preſcripts, but according to Paganick Rites preſcribed by this Type of Antichriſt. And this ſilencing the Law of God, and ſetting up the dictates of men is the ſecond degree of Profanation even according to *Grotius,* and an inlet to the groſſeſt prophanation imaginable, and therefore it orderly follows, **And they ſhall place the Abomination that maketh deſolate,** The Hebrew word is, משקץ משמם, and may ſignify

niſy either a *ſtupifying* Idol, or an Idol that makes *deſolate*, the *Abomination of deſolation*, taking Abomination for Idol as it ſo ſignifies.

And truly Idols in general in reſpect of them that worſhip them willingly and ſuperſtitiouſly, may well be called *ſtupifying*, it making their worſhippers ſtupid, as very blocks as themſelves whom they worſhip, as to all ſenſe of the true Religious worſhip indeed. *They that make them are like unto them, and ſo are all they that put their truſt in them.* And as for thoſe that know the great vanity and groſs Impiety of them, they are *aſtoniſhed* to ſee that mortal men ſhould ever ſo far degenerate as to fall down on their knees with their eyes and hands lift up to ſtocks and ſtones. But that this ſhould be in the Church of God either *Jew* or *Chriſtian*, whoſe hair would not ſtand on end at ſo horrid and deteſtable a ſpectacle? But theſe Idols may be ſaid to make *deſolate*, the Church of God, ſuppoſe, in that they will fright all good and conſcientious men from her communion, or cauſe them to be murdered or maſſacred, Myriads of them, as it happened from the Church of *Rome*, for their not complying with her Idolatries. Such Abominations of deſolation are Idols.

But to come more particularly to the preſent Idol brought into the Temple at *Jeruſalem*, which is the third and laſt Profanation of the Temple, and which drew along all diſorder and uncleanneſs with it, it is 1 *Macc.* 1. 54. recorded thus. *Now the fifteenth day of the month Caſleu in the hundred fourty and fifth year they ſet up the Abomination of deſolation upon the Altar, and builded Idol Altars throughout the Cities of Judah on every ſide. And when they had rent in pieces the Books of the law which they found, they burnt*

burnt them with fire, viz. That the people might not be inſtructed thereby of the unlawfulneſs of worſhipping Idols. Which anſwers in analogy to the Popes forbidding the uſe of the Bible to the Laity, becauſe he has filled the Church of God with Images and other trumperies, which the Bible declares againſt. This is the Abomination of deſolation in general, ſet up in the Temple of God, though they have yet given it no name: but 2 *Macc.* 6. 2. this ſame Idol is *Jupiter Olympius*, as both *Calvin* and *Cornelius à Lapide*, nay *Grotius* himſelf doth acknowledge.

The thing being to be done therefore, that it may ſeem more paſſable and plauſible to the *Jews* and a leſs violation of the Law of *Moſes*, there was ſent to them γέρων Ἀθηναῖος, *an *old man of* Athens, a venerable Sophiſt I warrant you, to give them to understand that this Image which they were ſo affrighted with, was but the Image of Ζεὺς Ὀλύμπιος, *Jupiter Olympius*, that is, of the *God of Heaven*, *Olympus* ſignifying Heaven with them, and *Zeus* that God which according to the notation of his name is the *living God*, and gives life and motion to all things: and that their very Law or Scripture calls their God the *God of Heaven* alſo, ſo that they will worſhip, but the ſame God ſtill, and thus the whole Kingdom of *Antiochus* will be of one Catholick Religion, the *Jews* joyning with the reſt in the ſame worſhip. Which will be much for the honour, ſafety and peace of *Antiochus* his Kingdome. And as for the worſhiping of the Image, would that reverend Sophiſt ſay, that we directing our intention aright, the worſhip of the *Type* paſſes to the *Prototype*, and that we do not give divine worſhip to the Image, but ſuch as it

* 2 *Macc.* 6. 1.

is

is capable of, nor to the reſt of the Inferiour Gods, whoſe Altars might be ſet in other parts of *Judea*, but ſuch is meant to them as they are capable of, and no more.

At which grave Harangue of this old Greek, the Apoſtate party might find themſelves much edified, and it may be, others drawn in, but the ſounder ſort it's likely would cry out, * *To the Law and to the Teſtimony*, and that thoſe that ſpoke not according to that word, *there was no light in them.* And certainly it is moſt ſafe to hold to the plain and obvious ſenſe of that Doctrine which is delivered by *Inſpiration.* And the like juſt and ſafe appeal there is of the reformed Churches to *Scripture* given by *Divine Revelation*, in the plain and apert ſenſe thereof, againſt the Church of *Rome.* But by the Sophiſtry of that *old Athenian*, if they will liſten to his deceitfull ſpeeches, they may be ſeduced to worſhip not onely *Jupiter Olympius*, but *Pluto* alſo and all the *Fiends* of *Hell* with their moſt deformed and affrightfull Images, ſuch as the *Indians* Idols are, in reference to that great and *terrible* God, as he is in judgment, as well as infinitely ſweet and alluring in mercy, under pretence of their being the miniſters of his wrath, and that we intend no higher worſhip to them than is due. Wherefore the worſhip of God is the moſt ſafely bounded by his own *inſpired* word, not by the *humourſome* or *fraudulent* and *ſelf-intereſſed* preſcripts of men, or by their ſubtile and perverſe Interpretations of Holy Writ, which is abundantly plain in any thing of moment touching Divine worſhip.

* *Iſai.* 8. 20.

But now for this Idol of *Jupiter Olympius* its proving an Abomination of *deſolation*, it was ſo in that it cauſed the Temple to be left deſolate and deſerted

of

of all good men, driving them into ſecret places whereſoever they could fly for ſhelter, and it is ſaid, 1 *Macc.* 4. 37. *How the Sanctuary was deſolate and ſhrubbs grew in the Courts, as in a Forreſt or one of the mountains.*

32. **And ſuch as do wickedly againſt the Covenant ſhall he corrupt with flatteries.** *Eos qui ſacerdotium*, ſayes Grotius, *contra legem nundinati ſunt, blandimentis eò perducet, ut ad Idololatriam conniveant.* Thoſe that had merchandized and given money for the High Prieſthood contrary to the law, by fair inſinuations and flatteries, he would further perſuade to comply with his Idolatrous deſigns. Where we may obſerve, Earthly-mindedneſs, Covetouſneſs and Ambition in the Prieſthood what an occaſion it is of, and what a prop to Idolatry and the corrupting the worſhip of God. **But the people that do know their God.** *Calvin* well upon this place ſays, *Cognitio autem hîc non tantundem valet ac frigida Imaginatio, ſed accipitur pro fide quæ radicem vivam egit in cordibus.* This knowledge, ſays he, of God is no frigid Imagination, but is Faith that has a living root in the heart, which implies a purity there, from whence all firm aſſurance of knowledg in Divine matters doth ariſe. And that is pitifull knowledg indeed that has not firm aſſurance. For how can we be ſaid to know what we are not aſſured of that it is true? It is vain Imagination and conceit but not knowledg, ſuch as a man will adventure any thing upon. And hence it is that men crumple ſo in perſecution, in that they do not know God with any aſſurance, their hearts being not purified ſufficiently for ſuch a kind of knowledg, and real ſenſe of God, as it were, according to that ſaying of our Saviour, *Bleſſed are the pure in heart,*

for they ſhall ſee God, and act always as in his ſight and preſence, which will give them invincible courage and fortitude, whiles they are aſſured, that He looks on in whom they truſt, and for whom they ſuffer, and who will plenteouſly reward their fidelity to him. **Shall be ſtrong and doe exploits**, that is, by the ſtrength and power of God, and by Faith in his aſſiſtance, they will not be forced through the threats of mortal men, be they never ſo great and potent, to forſake the law of God, or to relinquiſh their loyalty to him, who brings theſe perſecutions on his people, on purpoſe to try them. Wherefore if they prove faithleſs and diſloyal to him, the note of condemnation is branded upon their own conſciences, whereby it ſhall be either enraged with everlaſting diſquietneſs, or hardened into eternal deadneſs and ſtupidity. Which is a ſad thing and worth our ſerious conſideration.

But as for the fullfilling of this Prophecy touching the exploits they doe that truly know God, and are not mere *ſons* of *talk* and *Imagination*, beſides both the Books of the *Maccabees*, *Joſephus* alſo witneſſes to it lib. 12. cap. 7. where he ſays, though many of the *Jews* partly of their own accord, and partly to avoid the puniſhment threatned by King *Antiochus*, to them that diſobeyed his command (which command was to diſobey *Moſes* and embrace Gentiliſm) they ſubmitted to what he decreed, Οἱ δὲ δοκιμώτατοι καὶ τὰς ψυχὰς ἐυγενεῖς, which are here the *people that knew God*, they liſtened not to him, but had more regard to the Law of God, than to the threats of King *Antiochus*, againſt thoſe that Diſobeyed his Decree, and accordingly they endured murders and tortures, rather than they would forſake the law of God. Which

is

is a lively Type of the ſufferings of Gods people under *Antichriſt* for adhering cloſely to the law and will of Chriſt, and avoiding that Pagan-like worſhip of Idols, that Antichriſt has introduced into the Church of God.

33. **And they that underſtand among the people ſhall inſtruct many.** Theſe that underſtand among the people are thoſe that before were ſaid to know their God from ſuch a principle of life in their heart, and not in dry Imaginative opinion. Theſe therefore being aſſured of the truth, whether *Prieſts* or *Lay-men*, inſtructed many. For ſo *Gaſper Sanctius* ſays, *Hi vero non ſunt Scribæ aut legis Doctores*, &c. Theſe were not the Scribes or Doctors of the Law, but men that ſtudied the Law for that purpoſe that they might keep it, ſuch as *Mattathias* and *Judas Maccabæus*, who incouraged many to the obſervance of the Law, with the peril of their lives, and made, that they willingly underwent killing with the ſword, burning, captivity, and a thouſand ſuch like jeopardies, ſays he. And *Cornelius à Lapide* ſpeaks much-what to the ſame ſenſe, interpreting thoſe that *underſtand among the people*, though of the *Prieſts* chiefly, yet alſo of the *Laity*. Which is therefore the more lively Type of thoſe that encouraged the people of God againſt the Idolatrous tyranny of Antichriſt, there being thoſe that inſtructed them ſo, both of the *Clergy* and *Laity*. So that the Pontifician Party have no reaſon to lay ſuch things in the diſh of the Reformed, theſe of their own Church here approving of it. For both *Gaſper Sanctius* and *Cornelius à Lapide*, were members of the Church of *Rome*. **Yet they ſhall fall**, read rather, Though they ſhall fall, **By the ſword, and by the flame, and by captivity, and**

by ſpoil many daies. Though theſe things be in their eyes, and they be in a manner certain to undergo them, to be either killed by the ſword, burnt at the ſtake, baniſhed out of their countrey, or deſpoiled of their goods, yet thoſe that *know their God*, will not deſiſt to inſtruct thoſe they have the opportunity to inſtruct touching their duty in Religion, and adherence to the true worſhip of God, nor will others be diſcouraged to follow their counſell, to keep a good conſcience, nor be driven to *Gentiliſm* by the terrour of men, they knowing whom they ſerve, and being ſo ſure of their reward. Elſe it were as if there were no God upon Earth, and that the Supreme Power of every Countrey were abſolutely the God of that Countrey, and that there were no difference of moral good or evil, nor any Religion truer or more obligatory one than another, which is the very *Quinteſſence* of *Atheiſm*. But this pious party of the *Jews* was otherwiſe perſuaded, and ſtood to the truth with the hazard of their lives, and all that they had, as is copiouſly ſet down in the books of the *Maccabees*.

34. **Now when they ſhall fall, they ſhall be holpen with a little help.** *Mattathias* with his five ſons (amongſt whom was *Judas* who was called *Maccabæus*) he will open a way toward their liberty. See 1 *Macc.* 2. 01. and 2 *Macc.* 5. **But many ſhall cleave to them with flatteries,** The Hebrew word here for flatteries is חלקלקות which ſignifies *Lubricitates*, ſlipperineſſes, as well as flatteries, ſo that the ſenſe may be, That many ſhall joyn themſelves to them ſlipperily, not firmly and ſincerely. There ſhall not be an immediate firm union from one principle, which is the hearty love of God and unfeigned zeal

for

for the purity of his worſhip, but their adherence will be from By-reſpects of *Ambition* or *Covetouſneſs*, or the like, of each which we ſee an example in ſome of thoſe that ſided with *Judas Maccabæus* againſt *Antiochus* his forces. Of *Ambition* and deſire of Fame in *Joſeph* and *Azarias*, who when they had heard of the valiant acts which *Judas* and *Jonathan* had done, ſaid, *Let us alſo get us a name*, &c. 1 *Macc.* 5. 55. But their ſucceſs was accordingly, for they were routed by *Gorgias*, and ſlain of them two thouſand men, verſ. 60.

But the example of *Covetouſneſs* is that in thoſe ſlain in the battle which *Judas* fought with *Gorgias* the Governour of *Idumæa*, the men of *Judas* his ſide that were ſlain were ſuch as under whoſe coats were found things conſecrated to Idols of the *Jamnites* or *Idumæans*, as *Grotius* would have it, which is forbidden the *Jews* by the law. Here we ſee plainly that ſome of *Judas* his company, who was himſelf ſo ſincere a zealot for the true worſhip of God, adhered to the Cauſe, part out of *Ambition*, part out of *Covetouſneſs*, which therefore was a more infirm or lubricous adheſion. And it were deſirable that thoſe who oppoſe *Antichriſt* as theſe did the Type of him, *Antiochus Epiphanes*, held together in a more ſincere principle, and then the oppoſing of him, I mean in *Polemical* Theology (for I have nothing to do with other *Polemicks* or *Politicks*) would prove more ſucceſsful.

It was *Calvins* complaint in his time upon this Text, That in that little number that had withdrawn themſelves from the Idolatries of the Papacy, *major pars*, ſays he, *plena eſt perfidiâ & dolis*, which is ſomething an harſh cenſure underſtanding it in the groſſer way, as if they wittingly and reſolvedly were ſuch. But ſo few

few are touched with the ſincere and hearty love of the pure worſhip of God, or oppoſe the Papacy upon this juſt and laudable jealouſy for His Honour and the Support of the Power of true Religion and right knowledg of God, ſuch as deſtroys the body of ſin in us, that being encumbred with theſe unknown Hypocriſies, or better aſſured that many things in Popery are groſly falſe, than that the great articles of Religion, wherein we ſeem generally agreed on all ſides, are aſſuredly true, or that not ſo much the purity of Gods worſhip as the ſplendour, power and worldly Intereſt of the Prieſthood is to be the meaſure of a prudent and well moderated Reformation; I ſay mens minds and conſciences being darkened with ſuch prejudices, and they ſeeking their own *Intereſt*, or following their own *Humour*, rather than ſincerely affecting that the power of true and pure Religion ſhould prevail, it is no wonder we have no better ſucceſs in oppoſing the Papacy than *Joſeph* and *Azarias*, or thoſe that had under their coats things conſecrated to the Idols of the *Idumæans*, had in oppoſing *Paganiſm*. For it is two to one, but that he will be vanquiſh'd by the Popes Champions, whoever enters the liſts with them, who hath already, as the Proverb is, a Pope in his belly.

35. **And ſome of them of underſtanding ſhall fall,** that is, Some of them that know their God in the ſenſe above explained ſhall fall, the *Septuagint* turn it ἀσθενήσουσιν. As in the former verſe where the ſame Hebrew word is uſed, *viz.* כשל, the *Septuagint* render it by ἀσθενεῖν, Ἐν τῷ ἀσθενῆσαι. As ἀσθένεια and ἀσθενεῖν ſignify *to be in miſery*, in ſeveral places in the New Teſtament. So that כשל has not a *Moral* ſenſe but *Phyſical*, as the following words

words do more fully assure us. **To try them to purge and to make them white.** And therefore these troubles that seem so direfull and Tragical to mortal men, proceed from the love of God to his own, that he may make them more pure and consequently better fitted for Communion with himself. And this is that which St. *Paul* suggests, 2 *Cor.* 4. 17. *For our light affliction* (and such is all that wicked men can inflict upon the true servants of God, who will never suffer them to be tempted above what they can bear) *which is but for a moment, worketh for us a far more exceeding and eternal weight of Glory, while we look not at the things which are seen, but at the things which are not seen: For the things which are seen are Temporal, but the things that are not seen are Eternal.* **Even to the time of the end,** that is, To the time of their ending. For God had set his time wherein these afflictions of his Church should end, as bounding all human affairs by his Power and Providence, so that there may be a respiration to his people from these extremities of affliction. And therefore there is put an end to this affliction of his Church, because it was foreseen that another would begin, as it is intimated to us by what follows according to the Hebrew כי עוד למועד, **Because it is yet for a time appointed.** The vulgar Latin has it, *Quia adhuc aliud tempus erit*, Because there will be yet another time, namely of persecution of the Church of God, *viz.* under the *Roman* Empire, Pagan and Pagano-Christian: Wherefore כי עוד למועד is an Elliptical speech as was observed above v. 27. Which verbatim is thus to be rendred, *Because yet-again at the time appointed*, subaudi, There will be a persecution of my People or Church,

viz.

viz. under the *Roman* Empire, whoſe ſucceſſion begins in the next verſe, For hitherto is deſcribed from verſ. 21. the Reign and feats of *Antiochus Epiphanes*. But that now the times of the *Roman* Empire ſucceed, both the mention of *A Time and Times and half a time*, Ch. 12. 7. and thoſe other numbers there verſ. 11. that point to them, and that vaſt gap that would be betwixt *Antiochus* his time and the Reſurrection of the dead mentioned v. 2. may ſufficiently aſſure us. To which you may add that the Paſſage here from the *Greek* Empire to the *Roman* in the next verſe, is as diſtinct and plain as from the *Perſian* to the *Greek* verſ. 3. and the like great ſucceſs and Proſperity expreſſed in both, in that of both Kings it is ſaid, *And he ſhall do according to his will.* * Which therefore cannot be underſtood of *Antiochus*. Whence they that would drag what follows of the Prophecy to that ſcope are fain to run back and apply the ſame things that were predicted before, and ſo make the Prophecy to tautologize. Beſides, many things are moſt wretchedly diſtorted and very weakly and faintly accommodated to the perſon of *Antiochus*. Which *Calvin* being ſenſible of applies all to the *Roman* Empire from the times of the *Roman* Empire after *Antiochus* his death, to the coming of Chriſt. In which beſides that many things are dilute or forced, he leaves a vaſt gap as well as thoſe others, *viz.* from the beginning of the Goſpel to the Reſurrection. Which makes the Prophecy leſs worthy of that Pompous Preface to it, *viz.* the Prefatory viſion Ch. 10. as I noted above.

Wherefore there can be no doubt with them that conſider the matter, but that this Prophecy of the *Scripture of Truth* does not only here paſs from the

Greek

Greek Empire to the *Roman* upon the death of *Antiochus*, and the vanquiſhing of *Perſeus* the laſt King of *Macedonia* by *Æmylius Paulus*, and turning his Kingdom into a *Roman* Province, but that the Prophecy continuedly goes on, though in general ſtrokes, through the whole ſeries of times of the *Roman* Empire to the end of the world, or general Reſurrection. And that as there has hitherto been predictions πρωτως, and *Literally* or *Hiſtorically* to be underſtood of the affairs of the *Perſian* and *Greek* Kingdome, and more particularly of thoſe two parts thereof the Kingdoms of *Syria* and *Ægypt*, where the *real* geſts of *Antiochus Epiphanes* are foretold, and are but onely as other Hiſtorical parts of Scripture drawn to a *Typical* ſenſe; ſo whatever follows touching the affairs of the *Roman* Empire has a plain Hiſtorical meaning, and is ſo to be underſtood, till its utter diſſolution. So that there will be no room left for ſuch a Chimerical Antichriſt as ſome of the Fathers have fancied, and others have been either themſelves ſuch children, or would have others to be ſuch, as to believe them. Wherefore bidding adieu to *Hugo Grotius*, and laying aſide all the fancifull and Chimerical Crotchets of miſtaken Antiquity, I ſhall clear the ſenſe of the remaining part of this Prophecy of the *Scripture of Truth*, as follows.

36. **And the King ſhall do according to his will, and ſhall exalt himſelf and magnify himſelf above every God.** This may be underſtood of the *Roman* Empire at large, and the words be rendred thus, *Then ſhall a King do according to his will*, ſhall have all things go proſperouſly according to his deſire, by *King* underſtanding here as it is elſewhere in *Daniel*, a *State* or *Kingdome*, which is here the *Roman* upon

the expiration of the *Greek* Empire, *Macedonia* being conquered by the *Romans*, of which *Perſeus* was the laſt King contemporary to *Antiochus* whom *Daniel* foretels to reign Ch. 8. in the latter time of the *Greek* Kingdome. And therefore the *Roman* is very fitly here ſuppoſed to ſucceed it, after *Antiochus Epiphanes*, the reſt of his Succeſſours being taken no notice of, for the ſame reaſons that all but one after *Xerxes* are paſt by in the *Perſian* Empire. And this *Roman* King or Kingdome is ſaid to magnify himſelf above every God, in that the *Romans* by ſacred charms called out the Gods of thoſe Cities they conquered, and ſo as it were led them captive to *Rome*. See my *Synopſ. Prophet.* Book 2. Ch. 10. **And ſhall ſpeak marvelous things**, that is, blaſphemous, **againſt the God of Gods**, that is, The officers of this *Roman* Power ſhall do ſo, namely againſt Chriſt Jeſus himſelf, who was truly God as well as man, and therefore the God of Gods; and yet was he in word and deed moſt *deſpightfully* uſed by them and *crucified*. And how the God of Gods, *viz.* the God of *Iſrael* was deſpiſed by the *Romans*, a man may collect from that greateſt Wit of the *Roman Empire*, *Marcus Cicero*, and one of the beſt men of them, who yet ſpeaks but contemptibly of the Religion of the *Jews* as unworthy of the greatneſs of the *Roman* name and Empire, and inſults over their Nation as leſs befriended by the Gods, becauſe they were vanquiſhed and ſubjected to the *Romans*. If a perſon of his quality went ſo far in reproach to the God of *Iſrael*, what would others of leſs ſagacity and morality blurt out? See his oration *pro Flacco*. **And ſhall proſper till the Indignation be accompliſhed; for that that is determined ſhall be done.** And yet they ſhall proſper notwithſtanding this

this their villany towards Christ, and bloudy persecution of his members wherein he was again reproached and blasphemed, till the determined time of this rage ran out, and that the Empire became Christian, which was certainly determined to be done, under the sixth Seal.

37. **Neither shall he regard the God of his fathers,** that is, The *Roman* Empire becoming Christian will cast off the Gods of their Ancestours, and cashier the old Pagan Religion. **Nor the desire of women,** that is, Marriage will not be in that high esteem then as it was with the Ancient *Romans*, as those Laws testify which were called *Julia* and *Papia*, which *Constantine* abrogated. This I say may be one sense of the foregoing verse and of this part of this, and so take in all the time of the *Roman* Empire from the beginning of the Gospel at least, to the times of the Apostasy of the Church, or of the Empire become the Beast *that was and is not and yet is*. By a *Geniconœa*, as I may so speak, this may be the sense of the foregoing verse and this part of this. But by an *Idiconœa*, I conceive, with the Ancients, that the chiefest sense is, that which concerns that *Antichrist* which undoubtedly *Paul* aims at 2 *Thess.* 2. And therefore emboldened by his authority I shall paraphrase the foregoing verse and this hitherto, thus.

Then shall a King, &c. i. e. After the Reign of *Antiochus Epiphanes*, that Type of Antichrist, and notorious enemy of the people of God in the *Greek* Empire, shall there arise a *Rex Sacrorum*, or Royal Pontifex if you will, who with his formed body Politick or Ecclesiastical Power shall prove the very Antichrist indeed, answering in the *Roman* Empire to that wicked *Antiochus* in the Greek, and both of them

placed in the latter times of each Empire. Which Eccleſiaſtical Prince or Pontifex finding the ſtream of Affairs and good fortune to carry him along, *ſhall at laſt exalt himſelf above every God*, i. e. every Supreme Magiſtrate, the Emperour himſelf not excepted, nay ſhall ſpeak ſtrange blaſphemous words againſt the Sovereignty of God himſelf, as if he had power to abrogate and diſpenſe with the laws of God and Chriſt, and were himſelf *Supremum Numen in terris*. Which impieties he will proſperouſly carry on for ſuch a time as Divine Providence ſhall permit, that is for *a Time and Times and half a Time*, at the expiration of which his Kingdome ſhall begin to be broken.

But notwithſtanding all this wickedneſs he ſhall not be a pure *Roman* Pagan, nor ſhall he regard the Gods of his Anceſtours or Predeceſſours (that is, of the Supreme Magiſtrates of *Rome* who Reigned there a long time before him) ſuch Deities, I ſay, as *Neptune*, *Mars*, *Jupiter Capitolinus*, and the like. But this ſhall be notable in him, that he ſhall be outwardly a ſtrict profeſſour of a ſingle life, and it ſhall be againſt his Pontifical office to marry, and likewiſe his Clergy ſhall be tyed to the ſame laws, that he may thereby the better promote the deſigns of his Rampant and Inſatiable Ambition. Which ſpirit of pride and worldlineſs ſhall grow ſo rank in him, that he ſhall in time caſt off the real ſenſe of all Religion, as it follows in the Text. **Nor regard any God: for he ſhall magnify himſelf above all.** And therefore he will ſubordinate all Religion to his own worldly advantage and Intereſt. Whence it will be, that he will amongſt other things make no conſcience of Idolatry, as it follows.

38. But

38. **But in his eſtate ſhall he honour the God of forces.** The Hebrew runs thus ואלה מעזים על כנו יכבד. i.e. *For together with God,* or beſides God (for ſo will ל ſignify, namely, *together*, as *Dan.* 11. 7. אל החיל *Calvin* renders, *cum exercitu*) he will honour the *Mahuzzim*, that is, the *Dæmons* which St. *Paul* Propheſies of, whoſe worſhip would be brought in, in the latter times, (that is in the Time and Times and half a Time, which is the Reign of *Antichriſt*, and in the fourth Empire) by unconſcionable liars, and men that are againſt marriage, and place their Religion in abſtaining from meats, that is, by *Monks* eſpecially. This *Paul* ſays 1 *Tim.* 4. That the Spirit has foretold ῥητῶς *expreſly*, not obſcurely nor Ænigmatically, as being in this Prophecy of the *Scripture of Truth*, that is, in this plain and expreſs Prophecy, and not at all obſcure or Ænigmatical. Theſe *Dæmons* therefore of St. *Paul* and *Daniel*'s *Mahuzzim* are the Souls of departed Saints, which this *Antichriſt* King of *Rome*, or *Roman* Hierarchy, will worſhip together with God or Chriſt. על כנו, not, *in his eſtate*, but *place*, namely in the places or Temples of God, or Chriſt, in Churches which have their name from κύριος, our Lord Chriſt. Or על כנו may ſignify as much as, *upon his bottom*, or foundation, which is the very pretence of the Pontificians, that they worſhip the Saints upon account of honouring Chriſt. And it is to be noted alſo that *Mahuzzim* ſignifies as much as, *Towers, Fortreſſes, Walls, Bulwarks, Guards* and *Protectours*, which are the very Titles the Idolatrous Saint-worſhippers give the Saints and their Reliques repoſed in their Churches. Of ſo fit ſignificancy is this name of *Dæmons*, viz. *Mahuzzim* which Daniel expreſſes them by, and the worſhipping of whom St. *Paul*

St. *Paul* ſays, is ſo *expreſly* foretold would be. And where is it foretold, eſpecially expreſly, if not here? **And a God whom his Fathers knew not,** Read according to the Hebrew, *Even together with a God which his Fathers*, that is, his Anceſtors the ancient Romans, *knew not*, which God is Chriſt. **Shall he honour** them **with gold and ſilver and with pretious ſtones and pleaſant things.** Which is abundantly fulfilled in the rich offerings to, and clothings of the Images and Altars of the Saints in the *Romiſh* Church, which are very coſtly and ſumptuous.

39. **Thus ſhall he do in the moſt ſtrong holds with a ſtrange God.** This is very obſcure ſenſe, The Hebrew runs thus, and is eaſy, ועשה מבצרי מעוזים עם־אלוה נכר. i. e. *And he ſhall make the Holds of the Mahuzzim jointly to the foreign God.* As if we ſhould ſay, the *Holds of the* Mahuzzim *with the foreign God*, i.e. the Holds jointly made to them both, or jointly appertaining to them both. Which are Churches and Monaſteries dedicated to Chriſt (for he is this foreign God, partly as being a *Jew* by birth not a Gentile, much leſs a *Roman*, and partly as being really *God-man*, which is ſuch a ſtrange and foreign Deity as the *Romans*, nor any Nation elſe were ever acquainted with before) together with this or that Saint; and elegantly here are theſe Churches and Monaſteries called *Holds*, in reference to *Mahuzzim*, which has a warlike ſenſe in it, and ſignifies * *military* Protectours and Champions, whoſe Houſes therefore may well be called *ſtrong Holds*. And the Reliques of the Saints lying there are accounted ſtrong Caſtles and Towers of defence, by the ſuperſtitious followers of Antichriſt. **Whom he ſhall acknowledg and increaſe with glory,** that is, Antichriſt ſhall make an outward Profeſſion of

of Christ, and accumulate external shews and pomps in honour to him. **And he shall cause them,** the *Mahuzzim*, **to rule over many, and shall divide the land for gain.** *And shall distribute the earth to them for a reward.* So *Vatablus* out of the Hebrew; And the Seventy have it ἐν δόξαις, Every one has his portion as a retribution or reward, namely of their sufferings, and of the good offices the *Mahuzzim*, *Dæmons* or deceased Saints are supposed to doe to them that worship them, that is, This Antichristian Power though they profess Christ, yet they will consecrate Temples and Altars to Saints together with him, and ascribe the safety of Cities and Provinces to their Protection, and trust in them accordingly, giving Religious worship unto them, and invoking them as their καταφυγαὶ or ἐφεστιοι (for so *Mahuzzim* is often rendred by the *Seventy*) as their *Refuge* and *Protectours*, in the time of trouble. Which is a lively Description of the condition of the Papacy at this very day, and indeed of a long time heretofore both of the *Greek* and *Latin* Church, of both which the Pope pretends to be Supreme Patriarch. For which the Idolatrous Empire has been sorely scourged by the *Saracens* and *Turks*, namely for worshipping *Mahuzzim*, that is, *Dæmons* or the Souls of deceased Saints, and in order to them Images of Gold, and of Silver, and of Brass, and of Stone, &c. *Apoc.* 9.20. The plagues of the *Locusts* and the *Euphratean* Horsemen, that is, of the *Saracens* and *Turks* came upon them for this. And so it follows answerably here upon the mention of these *Mahuzzim*.

40. **And at the time of the end shall the King of the South push at him,** that is, Within the compass of the Time and Times and half a Time, under the fifth Trumpet, shall the *Locusts* or *Saracens* come against

againſt the Idolatrous Empire, whoſe Original is from *Arabia* that lies South on the ſaid Empire. **And the King of the North ſhall come againſt him like a whirlwind,** that is, The *Euphratean* Horſemen, which are the *Turks* and whoſe Original is Northern beyond the *Caſpian* Sea at a great diſtance oppoſite to *Arabia*, theſe under the ſixth Trumpet, which is the laſt part of the *Time and Times and half a Time*, theſe ſhall invade the ſaid *Roman* Empire by reaſon of that Idolatrous Antichriſtian Polity therein, like a whirlwind or ſtrong tempeſt from the North. **With Chariots and with Horſemen and with many Ships.** With Carriages and a number of Horſemen as they are deſcribed in the *Apocalypſe*. And Ships are here mentioned conſentaneouſly to what follows. **And he ſhall enter into the countreys and overflow and paſs over,** the Sea, out of *Aſia Minor* into *Europe*, and at laſt take *Conſtantinople* and utterly ruin the Eaſtern part of the Empire for their Idolatries with the *Mahuzzim*, as has been above intimated.

41. **He ſhall enter into the glorious Land,** ארץ הצבי (as Ch. 8. 9.) ſignifies the land of *Judæa*, according to the general ſtrain of Interpreters, by reaſon of the glory of the Temple and Divine Reſidence there. The King of the North the Turk will be maſter of this land too, as he is known to be at this day. **And many countreys ſhall be overthrown, but theſe ſhall eſcape out of his hand, Edom and Moab and the chief of the children of Ammon,** that is, ſaith Mr. *Mede*, the Inhabitants of *Arabia Petræa*, which were never yet Provincials of the *Turkiſh* Empire. Yea with ſome of them he is fain to be at penſion, for the ſafer paſſage of his *Caravans*.

42. He

42. **He ſhall ſtretch forth his hand alſo upon other Countreys, and the land of Egypt,** namely, **ſhall not eſcape,** which though it held out long under the *Mamalukes,* till the year 1517 (whenas *Conſtantinople* was taken in the year 1457) at laſt fell under the hands of the *Turk.*

43. **But he ſhall have power over the treaſures of gold and ſilver, and over all the pretious things of Egypt, and the Libyans, and the Ethiopians.** The Hebrew has it וכושים and the *Cuſhites* (that is, the neighbouring Nations whether of *Africk* or *Libya,* as thoſe of *Algiers,* &c. or of the *Arabians* in Scripture called *Cuſhim*) **Shall be at his ſteps,** that is, At his devotion, ſo Mr. *Mede.* And thus far the Prophecy ſeems clear, being applied to times paſt. But what follows is to come, and therefore the ſenſe more uncertain, and being ſo little is likely to reach at times more diſtant. And we are already at the ſeventh Trumpet, with which begin the ſeven Vials, and I ſuſpect in this ſo contracted a Prophecy, that aims onely at main things, and ſuch eſpecially as concern the Church of Chriſt, and here treats of the ſcourges upon Antichriſt from the *Saracen* and *Turk,* that there may be a leap to the ſixth and ſeventh Vials, in the latter whereof Antichriſt or the bloudy Idolatrous Papal Hierarchy is utterly ruined, which is a thing ſo conſiderable, that it is unlikely to be omitted in this Prophecy of the *Scripture of Truth.*

44. **But tidings out of the Eaſt and out of the North ſhall trouble him,** that is, ſhall trouble the *Turk.* Which tidings out of the *Eaſt* may very well contemporize with the ſixth Vial, which is poured out upon the River *Euphrates,* whereby its waters are dried up, and a way to the Kings of the Eaſt prepared,

which ſhews ſome grand mutation of affairs and jeopardy that the *Turkiſh* Empire in thoſe Eaſtern parts will ſeem to be in, at that time: But the tidings out of the *North* may be of a moſt formidable ſtrength of *Tartars* invading the *Turkiſh* Empire at the ſame time, it may be converted to the Chriſtian Religion. And *Peganius*, I remember, in his Expoſition of the ſixth Vial, interprets the Kings of the Eaſt of the *Tartars* and *Perſians*. But the *Tartars* are to be look'd upon as a people from the *North* rather than from the *Eaſt*, as this Prophecy of *Daniel* expreſſes it. The *Tartars* their firſt driving the *Turks* on this ſide of *Euphrates*, made them overflow ſo, that by degrees making themſelves maſters of *Aſia Minor*, they at laſt got into *Europe*, took *New Rome* or *Conſtantinople*, and ſeized themſelves of the *Conſtantinopolitan* Empire. And what *this* Driving of them here mentioned will doe, God alone certainly knows. But it ſeems the fame and rumour of this Incurſion of the *Tartars* and *Perſians* caſteth the *Turk* into a great anxiety of mind, and an equal rage, as is intimated in what follows. **Therefore he ſhall go forth with great fury to deſtroy, and utterly to make away many,** that is, any by whoſe deſtruction and overthrow he may think it probable further to ſtrengthen himſelf againſt thoſe imminent dangers he is ſo ſenſible of, or to compenſate his loſſes.

45. **And he ſhall plant the Tabernacles of his Palace betwéen the Seas in the glorious Holy Mountain.** This Interpreters ordinarily underſtand of his entring into *Judæa*, becauſe of the word צבי here uſed, which they make a character of the land of *Judæa*, and will have the Mountain Mount *Sion* and *Moria*, where the Temple ſtands, betwixt two Seas,

Seas, the *Mediterranean* and *Mare Mortuum*, whenas if you conſult the Maps of *Ptolemy* and *Adrichomius*, *Jeruſalem* lies manifeſtly North of *Mare Mortuum*, and therefore it cannot well be ſaid to lye betwixt the *Mediterraneum* and it, it being nearer the North Pole than the moſt Northern part of *Mare Mortuum*. But beſide, this land of *Judæa* the *Turk* had entred and poſſeſſed before ver. 41. Therefore this ſeems ſome new Exploit and Acquiſt in ſome other countrey betwixt two Seas, and where is to be found a glorious Holy Mountain. Now for the Countrey betwixt two Seas, it is manifeſt that *Italy* is ſuch, being placed betwixt *Mare Adriaticum* and *Mare Tyrrhenum*, which are alſo called *Mare Superum* and *Mare Inferum*. And then for הר צבי קודש, which is tranſlated, *the glorious Holy Mountain*, צבי is not neceſſarily a proper name of *Judæa*, but may be a Noun Appellative (though the *Seventy*, both here and alſo ver. 41. do not change it in their tranſlation, but call it σαβεὶ, *Sabi*) which ſignifies *rem tumidam, plenam, turgidam*, as *A Lapide* himſelf has noted, and the root from whence it comes, *viz.* צבה ſignifies *intumuit*, to ſwell, or to be puffed up. But it may alſo ſignify a *ſolid* greatneſs and glorioufneſs, as where it is uſed of *Judæa* in reference to the Temple, where the Glory of the *true* God reſided, and צבי itſelf in one place by the Seventy is tranſlated, Θεὸς, God, as צבי צבאות Θεὸς Παντοκράτωρ, *Jerem.* Ch. 3.

But in the mean time, as we have found a Countrey diſtinct from *Judæa* betwixt two Seas, ſo that Country will afford a City, and hills famous ones belonging to that City betwixt theſe two Seas, and theſe are the Hills and City of *Rome*. Which being the Metropolis of Holy Church, or the Papal Hie-

rarchy and the ſeat of his *Holineſs* ſo called, it is no wonder that קודש, which ſignifies *Holineſs*, is here added.

And moreover though צבי were a proper note of *Judæa* and the Temple there, yet nothing hinders but figuratively it may be uſed to ſignify another place. As it is ſaid of the Prince of *Tyre*, though but a Type of *Antichriſt*, *Ezek.* ch. 28. That he was the *anointed Cherub* and ſet upon the *holy Mountain of God*, and that he walkt up and down in the midſt of the *Stones of fire*, that is, ſparkling Stones in *Aaron*'s Breaſtplate: If theſe things proper to *Aaron* the High Prieſt and to the Temple of God, be applyed to the Prince of *Tyre*, who is only a *Type* of *Antichriſt*, why may not הר צבי which may ſeem to belong properly to *Judæa* and the Temple there, be applied to Antichriſt *himſelf*, eſpecially it hitting ſo fitly as it does in vertue of other ſignifications of the word צבי, it ſignifying as well a *tumid* excellency, as *ſolid* excellency; For ſo you may render הר צבי קודש, either the *Hill of a tumid pompouſneſs of Holineſs*, the Holineſs of that Church conſiſting moſt-what in outward pomps and ſhews, or, *The Hill of the tumour and faſtuoſity of his Holineſs* the Pope, * or, the Hill of *Sabi Codeſh*, of the God who is called His *Holineſs*, and indeed who exalts himſelf above all that is called God or worſhipped, as St. *Paul* ſpeaks. And ſo it will be הר צבי in good earneſt, the Hill of a very *tumid* though not ſolid *Supremum Numen in terris*.

This is *Har Zebi*, the Hill of him that puts himſelf in the place of God, as it is ſaid to the King of *Tyre* his Type, who is ſaid alſo to have *ſwelled* himſelf into the conceit of being a God. *Becauſe thy*

thy heart is lifted up and thou ſayſt I am a God, and ſit, in Cathedra Dei, ſo the vulgar Latin has it, *in the heart of the Seas*, that is, not at the North end nor South end, but in the midſt ſpace of *Italy* included betwixt two ſeas *Mare ſuperum* and *Mare inferum*. *Behold therefore I will bring ſtrangers upon thee the terrible of the Nations*, namely the *Turk*, and verſ. 9. *Wilt thou yet ſay before him that ſlayeth thee I am God, but thou ſhalt be a man and no God in the hand of him that ſlayeth thee*, whether *naturally*, or, which is far more probable and deſirable, *Politically*, that is, deſpoils him there of his rule and Power. See my *Synopſis Prophetica*, Book 2. ch. 16. where I explain theſe Viſions of *Ezekiel* touching the King of *Tyre*; and conſider but what I have writ, and I think you cannot doubt but that the Pope of *Rome*, or the *Roman Hierarchy*, is concerned in thoſe Viſions, and that he is to fall by the terrible of the Nations, and very probably by the King of the North here in this Viſion, *viz.* the *Turk*. But by this deſcription in *Ezekiel*, what a *Zebi* Antichriſt is, that is, what a *turgid and tumid thing*, as *Cornelius à Lapide* interprets the word, *ſwoln* and *puffed up* into a conceit of being *Supremum Numen in terris*, is fitly ſet out.

But that his Power will be ſurmounted and that he will be brought down by the King of the North the *Turk*, is intimated in the following words of this verſe ובא עד־קצו ואין עזר לו. Our Engliſh tranſlation renders it, **Yet he ſhall come to his end and none ſhall help him.** Which I conceive is not ſo natural a ſenſe, nor ſo conſentaneous to the drift of the Prophecy in hand, touching the Man of ſin or Antichriſt. Wherefore the *vulgar Latin* and *Vatablus* render

render it better. To which *Gasper Sanctius* also assents and *Maldonat. Et veniet usq; ad summitatem ejus & nemo auxiliabitur illi. And he shall come to the top of it*, viz. *of the Hill*, (suppose Mount *Cœlius*) and no man shall help it, that is, the *Hill*, and rescue it out of his hand, so *Maldonat* and others. Which implies that the King of the North will make himself perfect master of this Hill or Hills and City of *Rome*, and that no man will hinder him * by rescuing the Hill, and consequently the City and Seat of the Pope, out of his hand. But then will be fulfilled, at least within this seventh Vial, that Prediction touching the King of *Babylon* or Antichrist by *Isaias*, Ch. 14. which I had occasion to mention also above. *All the Kings of the Nations, even all of them lye in glory, every one in his own house. But thou art cast out of thy grave like an abominable branch, as a carcass troden under foot, because thou hast destroyed thy land and slain thy people*; as it is said of the Whore of *Babylon*, which is the same Polity, *that in her was found the bloud of Prophets and of Saints, and of all that were slain upon the Earth.* In this taking of *Rome* therefore by the *Turk*, and his possessing of himself of *Italy* will the Western Empire be extinguished, as well as the Eastern was by the taking of *Constantinople*, and that will come to pass before the expiring of the seventh Vial, that is written *Apoc.* Ch. 19. *And the Beast was taken and with him the false Prophet, and were cast alive into the lake of fire burning with brimstone.*

But to the comfort of all good Christians, the King of the North or *Turk* * shall be slain with the sword of him that sits on the White Horse, that is, he shall be converted to Christianity in all likelihood, according to the intimations of those Prophecies in the

Apoca-

Apocalypſe, which alſo place theſe things under the pouring forth of the ſeventh Vial. Which taking of *Rome* under this Vial makes it ſeem leſs probable, though not impoſſible, that the pouring out of the fifth Vial upon the Seat of the Beaſt ſhould be the taking of *Rome* too, but ſome other calamity upon it, which is more eaſy to conceive, than needfull to utter. In the mean time I think it very rational to expound this laſt verſe, as I have, of the deſtruction of Antichriſt at *Rome*, the *Turk* having taken *Judæa* and *Jeruſalem* before, and the *Tartar* and *Perſian* being far off, nor any *Holy* Hill there betwixt two Seas to be found that I know of; and it being alſo incredible, that this Prophecy deſcribing ſo lively the Idolatrous State of Antichriſt, and the beginnings of his Puniſhment under the fifth and ſixth Trumpets, ſhould not glance at his final deſtruction under the ſeventh, that the Prophecy may ſeem, as it is not without an head, ſo not to be without a foot. The Prophecies of the *metalline Image*, and the *four Beaſts*, that reach to the end of the *Roman* Empire as this does, ſpeak of the deſtruction of it in the laſt period thereof, namely of the feet and toes and of the little Horn with eyes. Therefore there is all reaſon that this Prophecy of the *Scripture of Truth* ſhould do ſo too. Which it does not, unleſs this laſt verſe of this eleventh Chapter be underſtood of the deſtruction of the Papacy. Which is a thing worth the conſidering.

NOTES

NOTES

Upon VISION VI. Ver. 17.

The faireſt of women, &c.] The Hebrew is בת הנשים, which taken verbatim, ſignifies no more than the *daughter of women*, *filia fœminarum*, and therefore *Vatablus* adds, *ſubaudi*, *formoſarum*. But if ה which is prefixt to נשים ſignifies Emphatically, it may ſignify the daughter of *excellent* women, and therefore *Vatablus* calls her *filiam formoſiſſimam vel nobiliſſimam*. For it is not ſo perfectly reducible to the form of צפיר העזים *hircus caprarum*, which Interpreters generally agree ſignifies young ones of the kind, as there a young Goat; ſo that בת הנשים ſhould ſignify a young delicate Damſel. *Grotius* is of opinion, that there is an Ellipſis in the Phraſe, and that בת הנשים is put for בת אשת הנשים i. e. *filia fœmina fœminarum*. But theſe curioſities are but needleſs, all Interpreters agreeing in this, that by בת הנשים is underſtood ſome very commendable Female, with whom the King of *Ægypt* might be taken.

Verſ. 30. *Romans who were antiently called* כתים Chittim *according to* Bocartus,] namely in *Phaleg* lib. 3. cap. 5. Where though he produce probable arguments why *Chittim* ſhould ſignify the *Macedonians*, and amongſt other that out of *Heſychius*, Μακεδτία ἡ Μακεδονία, and that out of *A. Gell.* lib. 9. c. 3. Philippus Amyntæ *filius terræ* Macetiæ *Rex*, &c. Yet he is more propending to the opinion that *Chittim* ſignifies the *Romans*. But his firſt argument is from

from the authority of Expoſitours, who where the word *Chittim* occurs expound it of the *Romans* or *Italians*, as *Numb.* 24. 24. מיד כתיים *à parte* Chittim, where St. *Jerome*, the *Jeruſalem Targum*, the *Arabian* Interpreter, *Onkelos* and *Jonathan* underſtand by *Chittim* the *Romans* or *Italians*. So *Ezech.* Ch. 27. 6. מאיי כתים *ex Inſulis Chittim*, the *Chaldee* Interpreter and the *Vulgar* render it *De Inſulis Italiæ*. And laſtly, which *Bochartus* puts in the firſt place, namely this preſent paſſage of *Daniel's* Prophecy Ch. 11. 30. *Supervenient enim naves Chittim.* Here he makes no queſtion but that theſe ſhips of *Chittim* are the ſhips of the *Romans*, becauſe the vulgar Latin has *Romani* for *Chittim*; which expoſition, ſays he, the *Greek* and *Latin* Fathers follow, and of the Hebrew Writers *Joſephus Ben Gorion*, *Selomo Jarchi*, *R. Saadias Gaon*, *Aben Ezra*, *Joſephus Facchiades*, which is a competent plea of authority.

And for the more credibility of the matter he further adds, that in *Dionyſius Halicarnaſſæus*, there occurs the City Κιτία ſituated in *Latium*, one of the great and populous Cities taken by *Coriolanus*. There is alſo *Cetus* flu. near *Cumæ* that petrifies plants according to *Ariſtotle*. He adds alſo that *Euſebius*, *Chronicon Alexandrinum*, *Cedrenus*, *Suidas* affirm the *Latins* to have their Original from the Κίτια or Κίτιοι the *Chittim*, nay that in the very word *Chittim* is contained the name of the *Latins*, *Latium* being derived *à latendo*, to be hid, and כתים ſignifying, *occultus*, *abſconditus*. Theſe are pretty Criticiſms and the fruit of laudable wit and reading; but whether we are to confide in this more preciſe notion that makes *Chittim* ſignify the *Romans* properly and adequately, or in that more large acception

tion out of *Joſephus* mentioned in my Expoſition, I leave to the Reader to uſe his own judgment in. But whether way ſoever you take it, by *Chittim* the *Romans* will eaſily and naturally be underſtood, from the genuine ſenſe and coherence of the Prophecy.

Verſ. 35. *Which therefore cannot be underſtood of Antiochus.*] Indeed *Antiochus Epiphanes* is ſaid ſome two years after he had prophaned the Temple at *Jeruſalem* with Idolatry, to have made a third Expedition into *Ægypt*, and upon *Phyſcon* his account to have expelled *Philometor* his brother out of the whole Kingdom, and to have entred a league and ſhared the Government of that Kingdom with *Phyſcon*. But he had ſcarce ſetled theſe affairs, but the Romans again were on his back out of *Cilicia*, and a ſad rumour out of the Eaſt of the King of *Parthia* his invading his Kingdom on that ſide, and that *Judæa* alſo had revolted came to his ear, and in the midſt of his ſtickling to obviate theſe difficulties and extricate himſelf out of the confuſions he was in, within the ſpace of a year or thereabout he was cut off by an inglorious and lamentable death. How well this ſuits with that phraſe, *A King ſhall do according to his will*, (which ſignifies the greateſt proſperity that may be in the ſtyle of this Prophecy) let any one judge.

Verſ. 39. *Military Protectours and Champions*, &c.] Here, where *Mahuzzim* is joyned with *Holds*, it is requiſite the Word ſhould ſignify *Perſons*, that is, *Protectours*, *Defenders*, *Guardians*, *Helpers*, as מעז is very often rendred in the Scripture, The *Septuagint* five times in the Pſalms render מעז [Mahoz] ἀντιλήμψεις, and the vulgar *Latin* as often *Protector*.

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See Mr. *Mede* his *Apoſtaſie of the latter times*, ch. 16. part 1. There can be no doubt of the ſenſe of *Mahuzzim* in this perſonal ſignification. And in the other two places, where *Mahuzzim* are named, though it were tranſlated, Τείχη, Πύργοι or Ὀχυρώματα, *Walls*, *Towers*, *Bulwarks* and the like, yet the perſons of the Saints or *Dæmons* are eaſily underſtood thereby, foraſmuch as the antient Fathers gave thoſe very names to the Saints in reference to their reliques diſpoſed of in this or that Church or Monaſtery. I will onely add one citation of Mr. *Mede*'s out of *Theodoret*, (who calls the holy Martyrs, Guardians of Cities, Lieutenants of Places, Captains of men, Princes and Champions, *&c.* which are plainly Military terms,) and ſo leave the Reader to ſee the reſt in that excellent Authour in the aboveſaid place. But hence it is plain how wonderfull eaſy and naturall the Expoſition of this place of *Daniel* is.

Verſ. 45. *Or the Hill of* Sabi Kodeſh *of the God who is called his holineſs.*] That the Pope affects a kind of Divinity was the complaint of *Frederick* the ſecond, and how he is twice placed upon the holy Altar (which is the proper Throne of the body of Chriſt) after his Election and at his Coronation you may ſee in *Laurentius Bank* his *Roma Triumphans*, and what adorations are done unto him. And in the Gloſs of the Canon Law the Pope is called *Dominus Deus noſter*, *Our Lord God*, as Biſhop *Downham* has noted in his *De Antichriſto*, lib. 4. cap. 10. And there are many paſſages to that purpoſe in their Canoniſts and Theologers who think fit to give all the names to the Pope that are given to Chriſt to aſſert his Primacy over the Church, *Powel*, *De Antichriſto* lib. 1. c. 15. *theſ.* 32. And therefore *Sabi*

which no man can deny to be juſtly given to Chriſt, may be given to the Pope. And צבי צבאית which the *Septuagint* render *Jerem.* 3. Θεὸς παντοκράτωρ, *God Omnipotent*, ſuits excellently well with what the Canoniſts call *Omnipotentiam Pontificiam* the *Omnipotency of the Pope*, *In Papa omnem eſſe poteſtatem ſupra omnes poteſtates tam Cæli quàm terræ*, which Biſhop *Downham* cites as the ſaying of an Arch-Biſhop of that Church in a publick oration of his in the *Lateran*, and there are ſeveral to that purpoſe as you may ſee them cited by Biſhop *Downham* and by *Gabriel Powell* in their Books *De Antichriſto*. So that the Pope is a *Sabi Sabaoth* indeed, and take it in the moſt military ſenſe, he is, as one predicted of him, that *Rex Superbiæ cui paratur ſacerdotum exercitus*, that King of Pride with his Army of Prieſts, of ſeverall ranks, and as well ordered, as themſelves will not ſtick to acknowledge, as an Army with Banners. So little unfitneſs is there that the Pope ſhould be called *Sabi*, Scoptically, by the Prophet, he in the mean time in good earneſt foretelling how immenſly he would extoll himſelf and be extolled by his own.

But *Kodeſh* is added that there may be no miſtake, and that we may underſtand that the ſame *Sabi* is not here meant that is meant verſ. 41. (where the land of *Judæa* is called the land הצבי, of that true and eminent, of that ſolid (not tumid) *Sabi*, even of the God of *Iſrael* himſelf. But here this Hill, the Hill *Cælius* in all likelyhood (where the Popes proper Imperial Palace is and Chair of State, whoſe feet are as high as the top of the Emperors Chair and other great Princes) is onely called הר צבי the Hill of *Sabi*, not of that true

true and eminent *Sabi*, the God of *Iſrael*) *Kodeſh*, I ſay, is added, that no man may miſs of who is meant thereby, namely, his Holineſs of *Rome*. For this is his known Title, nothing more celebrated. And that it may be the Title of a man, notwithſtanding it is the feminine gender and in the abſtract, *Cornelius à Lapide* very well makes out upon *Dan.* 9. 24. where ſays he, *Sanctitas Sanctitatum*, the *moſt Holy*, is to be underſtood of Chriſt not of the Temple, and ſignifies no more than *Sanctus Sanctorum* or *Sanctiſſimus*, *Sic Pontificem*, ſays he, *vocamus Sua Sanctitas*, that is, *Sanctiſſimus Dominus*; and *Gaſper Sanctius* on the ſame place ſpeaks to the ſame purpoſe. What can be more eaſy or plain? So manifeſt is it that no Grammatical or Critical violence is done to the Text by thus expounding of it, but by the coherence of things and of the Context, the place thus expounds itſelf.

By reſcuing the Hill and conſequently the City, &c.] I do not love to be μάντις κακῶν, a *meſſenger of ill news*, to any, but this is more tolerable and leſs affrightfull, it being of a thing in all likelyhood ſo far off. But whether this be not the natural and eaſy ſenſe of this paſſage in *Daniel*, I appeal to any unprejudiced Reader. And it is no more than has been threatned to *old Rome* (as well as it has happened to *new Rome* already, namely to *Conſtantinople*) by men of their own Church, that their City would be deſtroyed by reaſon of the wickedneſs of their Clergy. So St. *Bridget*, St. *Catharine* of *Sienne*, Abbot *Joachim*, and others, have denounced againſt them, and ſome, of their being overrun by the very *Turk*.

But of all predictions of that kind, none ſeems more conſiderable than that which *Bartholomæus Georgivitz*,

Georgivitz, a zealous Pilgrim of the *Roman* Church, and one who was a ſlave for ſome thirteen years in *Turky*, delivers in his *Epitome*, *De moribus Turcarum*, Cap. 3. as a Prophecy of the *Turks* themſelves, to this ſenſe. That after their Emperour the Grand Senior has taken the *red Apple*, if at the ſeventh year of his Reign the Chriſtian ſword does not advance, he ſhall rule unto the twelfth, but after the twelfth year that he ſhall have won the red Apple, the Chriſtian ſword ſhall appear and put the *Turk* to flight. Which is an odd Prophecy amongſt the *Turks*, and the more conſiderable in that it ſeems ſo impartial as to declare againſt themſelves. But what this *Red Apple* ſhould be, ſaith *Georgivitz*, is a queſtion amongſt the learned of them, there being a various reading in the Prophecy, either *Kuſul Almai* which ſignifies a *Red Apple*, or *Urum Papai*, which may indigitate, ſays he, the Patriarchacy of *Conſtantinople*, *Urum* ſignifying *the Greek*, foraſmuch as all *Greece* was once under the *Roman* Empire, otherwiſe *Urum* would more immediately ſignify *Roman*; but taken in that other ſenſe, *Conſtantinople* would be aimed at. But it is ſo long ſince *Conſtantinople* was taken, that *Urum Papai* will either ſignify the ſeat of the Pope of *Rome*, or elſe muſt be excluded for a ſpurious reading, underſtanding the Prophecy literally. And it may be it was a Comment crept into the Text.

For as all are agreed that by the *red Apple* is meant ſome *Imperial City*, ſo the Red Hats of the Cardinals and the Scarlet cloathing of the Papal Hierarchy might eaſily invite the Commentatour to interpret this *Red Apple* of the City of *Rome*; and if any *Jew* was the Interpreter, as there are many amongſt the *Turks*, they underſtanding by *Edom* in the Scripture (which ſignifies

ſignifies *Red*) the City of *Rome* or the *Roman* Power, it was hard for him to miſs of that Interpretation. And *Cornelius à Lapide* notes, that the *Jews* by the *Idumæans* underſtand the *Romans*, in his Commentary upon *Iſai.*21.11. *The Burden of* Dumah (that is, of *Idumæa*) in the *Hebrew* משא דומה. Which is very nigh in writing to משא רומה as *Martinius* in his *Technologia* obſerves out of St. *Jerome*, *Sic*, ſaith he, *Hieronymus ait* ד & ר *literas parvo apice diſtingui*, & *cùm interpretatur* משא דומה *paululùm literæ apice commutato, pro* ד *legi poſſe* ר & *ſonare Romam.* But there was no need of this nicety, the Interpretation of this *Turkiſh* Prophecy is diſcovered enough already. I will onely referr the Reader to Mr. *Mede*, Book 5. Ch. 8. where, by many examples he ſhows, that the *Jews* by *Edom* underſtand *Rome*, and how *R. D. Kimchi* turns משא דומה into משא רומא.

But I think Interpreters are much miſtaken when they interpret the *ſeven* and *twelve* years not *Symbolically* but *Arithmetically*. For, if there be any thing in the Prophecy, I ſuſpect this to be the meaning thereof, That the *Turk* may take the City of *Rome* (ſuppoſe within the ſpace of the ſeventh Vial) being ſo hugely guilty of Idolatry and bloud, if ſhe prevent it not by timely Repentance. And if the Chriſtian ſword advance not againſt him during the *Septenary*, a Symbol of the reign of *Idolatry*, for ſuch was the ſeventh Head, yet upon the commencing of the *Duodenary*, which is the Symbol of the times of the pure Apoſtolick Reſtitution, and of the new *Jeruſalem*, Chriſtianity ſhall ſurmount *Turciſme*. Nor ſhall the Chriſtians any where be any longer ſlaves unto him. But I brought this Prophecy of the *Turks* taking the City of *Rome*, ſet down by that zealous Romaniſt

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Bartholomæus Georgivitz, onely to ſhew that the forewarning the Church of *Rome* of the danger, is no argument of the leaſt ill will towards them.

Shall be ſlain with the Sword of him that ſits on the white Horſe.] And this is the Chriſtian ſword that in the beginning of the *Duodenary*, when the truely pure and Apoſtolick Church ſhall appear, will put the *Turk* to flight, that is, quite vanquiſh the *Turkiſh* Religion and Power and turn them all Chriſtians. And theſe are thoſe times which *Cardan* in an Aſtrological Fit of Divination, more than ordinarily aſſiſted, it may be, as the Star-gazers of the Eaſt were by a Supernatural Star, deſcribes in his language briefly thus. *Martem & Lunam debellant Sol & Jupiter, Authoritate, Dignitate, Veritate. Ob hoc Chriſtiani erigite capita, qui poteſt capere capiat.* The language is fantaſtical as being Aſtrological, but the prediction inſinuated by ſome better kind of Genius (as the Turkiſh Prophet haply might be inſpired by ſome ſecret Emiſſary from *Palmoni*, who has a right to all Kingdomes though not poſſeſſion yet (of all) is ſober and true, as appears by the Holy Oracles of Scripture.

VISION

VISION VI. Continued.

From the times of the ſixth and ſeventh Vial to the ſecond Reſurrection; as alſo the Duration of the Entireneſs of the Kingdome of Antichriſt defined; And the time of his more palpable Diſcovery indigitated by two Numbers directing thereto, Chap. 12.

1. **AND at that time ſhall Michael ſtand up, the great Prince which ſtandeth for the Children of thy people.** As it is ſaid Ch. 10. 21. *And there is none that holdeth with me in theſe things but* Michael *your Prince.* This paſſage therefore denotes the time when the affairs of the *Jews* become very hopefull and proſperous, which is about the ſixth and the ſeventh Vials, to ſpeak in the language of the *Apocalypſe.* **And there ſhall be a time of trouble, ſuch as never was ſince there was a Nation even to that ſame time.** As it is ſaid *Apoc.* 16. 18. under the ſeventh Vial, *And there was a great Earthquake ſuch as was not ſince men were upon earth, ſo mighty an earthquake and ſo great.* The comparing which two places together plainly ſhews to what times they belong. **And at that time thy people ſhall be delivered.** The Seventy have it σωθήσεται ὁ λαός σου, *thy people ſhall be ſaved,* as alſo the *vulgar Latin* has it, *Salvabitur populus tuus,* namely, from that bondage and abject condition they had lived in among the Nations, as alſo from the rude and beggerly elements of *Moſes,* and by their converſion to Chriſtianity, they will be made partakers of *eternal* ſalvation. **Every one that ſhall be found written in the Book,** Yea

not the *Jews* onely but every one as well Gentiles as *Jews* that are found written in the *Book of Life* mentioned *Apoc.* 20. 12. ſhall be ſaved. So that, as it is uſual with the Prophets, there is a running out from the Temporal deliverance of the *Jews* to the Spiritual deliverance, and from their particular deliverance from the lake of fire or ſecond death to the General Salvation of all whoſe names are writ in the Book of Life: As the ſenſe is very coherent with what follows in the next verſe which contains though ſomething involutely and contractedly both the firſt and ſecond Reſurrection, according as the words are capable of a double Expoſition.

2. **And many of them that ſleep in the duſt of the earth ſhall awake.** Where *Many*, in counterdiſtinction to *All*, does plainly intimate the *firſt* Reſurrection, which is not the *General* Reſurrection, but the Reſurrection of the *Martyrs* onely, ſuch as did actually loſe their lives for witneſſing to the Truth, or did without all reſerve expoſe them for the ſame, as *Daniel* did who was caſt into the Lions den, and the three Children into the fiery furnace, though they were miraculouſly delivered. **Some to everlaſting life,** The Hebrew has it אלה לחיי עולם, *Thoſe* to everlaſting life, *viz.* Thoſe that awake out of the duſt of the earth, at this time, Thoſe that are revivificated into their glorious bodies at this *firſt* Reſurrection, theſe awake to eternal life, and enjoy a bleſſed immortality in their Heavenly bodies. This is the *firſt* Reſurrection of which it is ſaid *Apoc.* 20. *Bleſſed and holy is he that has part in the firſt Reſurrection, on ſuch the ſecond death hath no power.* **And ſome to ſhame and everlaſting contempt.** In the Hebrew it is ואלה which you may render, *But thoſe others*, ano-

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ther ſort of people which the Prophecy points at (whoſe condition begins at this firſt Reſurrection or about the commencing of the Bleſſed *Millennium* or *New Jeruſalem*-ſtate) theſe ſhall be in perpetual ſhame and contempt all along the time of the Bleſſed *Millennium* or *New Jeruſalem*, and indeed even to the end of the world: For theſe are that wretched Crew, who are the foul ſpirits or unclean birds that haunt the Ruins of *Babylon*, thoſe Dogs, Sorcerers, Whoremongers, Murderers, Idolaters and Liars that are excluded the Holy City. Which is a very ſhameful and contemptible condition indeed. And according to this ſenſe of the words of this verſe, it is plain the *firſt* Reſurrection mentioned in the Apocalypſe is pointed at.

But now if by *Many* we do not underſtand a certain number in counterdiſtinction to *All*, but a vaſt multitude as there will be certainly at the general Reſurrection (and the Critical Interpreters of the Bible do not ſtick to affirm that *Many* ſometimes ſignifies *All*, ſo be they be but a great multitude) then the Text will run naturally enough for the laſt and *General* Reſurrection when both good and bad ſhall ariſe. And thoſe words, *Some to everlaſting life, and ſome to ſhame and everlaſting contempt*, will be a fit diſtribution of thoſe *Many* or *All* that are then ſaid to ariſe out of the duſt of the Earth, the one part of them being to be adjudged to a Bleſſed Immortality in glorified bodies, the other to that ſhamefull, ſqualid, forlorn and accurſed condition of the Apoſtate Spirits, thoſe horrid Hell-hounds with whom they are to be ſentenced to everlaſting fire, or the Lake of fire and brimſtone which is the ſecond death.

3. **And they that be wiſe ſhall ſhine as the brightneſs of the Firmament,** that is, They that be docible and underſtand the ways of God and walk therein, accordingly ſhall ſhine as the brightneſs of the Firmament, as the bright azure Skie. **And they that turn many to righteouſneſs, as the Stars for ever and ever,** that is, They that are not onely wiſe and holy themſelves but are inſtrumental in the promoting true wiſdome and holineſs in others, ſhall ſhine as the *Stars*, ſhall have a greater and more peculiar and eminent glory than others. Which if it reſpect the firſt ſenſe of the foregoing verſe, it denotes the ſplendour and proſperity of the bleſſed *Millennium*, in what honour and repute the Citizens of the new *Jeruſalem*, eſpecially the good Miniſters, Paſtors or Teachers, and godly Magiſtrates in what high eſteem and veneration they will live, in counterdiſtinction to that wretched rabble that are excluded the holy City.

But if it reſpect the ſecond ſenſe, it intimates the different degrees of the glorified bodies of the Saints in the Reſurrection, which the Apoſtle ſets off by comparing one Star with another. *For one Star differeth from another Star in glory.* But *Daniel* by comparing the brightneſs of the Firmament with that more vigorous luſtre in the ſtars themſelves, makes a great difference betwixt that ſhare of glory and happineſs which ſucceſsfull *Teachers* and *Inſtructers* of the people in the ways of holineſs, and faithfull Magiſtrates ſhall have, and that which ſhall fall to their lot whoſe activity hath reached no farther than the concern of their own Souls.

And thus we ſee this Prophecy of *Daniel* to reach to the very end of the World the general Reſurrection, when the good ſhall be rewarded with that immarceſcible

marceſcible Crown of eternal Glory, and the wicked ſentenced to everlaſting Fire. What follows concerns the obſcurity, and Intelligibleneſs of theſe predictions in this laſt Viſion and others that tend to the ſame ſcope, *when* and *by whom* they are likely to be underſtood, and *by whom* not underſtood.

4. **But thou O Daniel ſhut up the words and ſeal the Book even to the time of the end.** This command to *Daniel* to ſeal the Book is a kind of prediction that the Book will not be unſealed as to the aforeſaid Viſions, till the *Time of the End*, that is, till the laſt times or the time of the *Roman* Monarchy, for that is the fourth and laſt Monarchy. But then in that time, **Many ſhall run to and fro,** that is, be inquiſitive and hunt after Truth. **And knowledge ſhall be increaſed,** that is, They ſhall not altogether hunt in vain, but many ſhall find the Truth and underſtand the coming of *Chriſt* by the help of the Prophecies of this Book when he ſhall appear, as alſo in the *latter* part of theſe *laſt Times* the coming likewiſe of *Antichriſt*, Which is chiefly here aimed at, when knowledge ſhall moſt of all abound, as it has very much this laſt age or two.

5. **Then I Daniel looked and behold! there ſtood other two,** Angels ſuppoſe in the ſhape of men, **The one on this ſide of the bank of the River,** *viz.* of *Hiddekel* or *Tigris*, ch. 10. 4. **And the other on that ſide of the bank of the River.** Theſe two Angels ſignify two Preſidentiary Angels of two Kingdoms or Empires, and St. *Jerome* makes them the Preſidentiary Angels of *Greece* and *Perſia*; *Alcazar* of *Syria* and *Ægypt*. But this is out of Inadvertency to what times this part of the Prophecy reaches, which is to the times of the *Roman* Empire and *Mahometan*. Whence we may

may reaſonably collect, that as there has been mention made of the Preſidentiary Angels of *Perſia* and *Grecia*, ch. 10. and alſo of *Judæa*, ſo theſe two Angels are brought in as the Preſidentiary Angels of thoſe Kingdoms or Empires that this part of the Prophecy reaches to, namely the Preſidentiary Angels of the *Roman* and *Mahometan* Empire.

6. **And one ſaid to the man clothed in linen which was upon the waters of the River,** *viz.* to the man deſcribed ch. 10. 5. namely to *Palmoni* or Chriſt himſelf. **How long ſhall it be to the end of theſe wonders,** that is, How long ſhall theſe wonderfull things that have been here foretold continue?

7. **And I heard the man clothed in linen,** *viz.* him that is deſcribed ch. 10. 5. and whoſe deſcription is ſomewhat like that of Chriſt *Apoc.* 1. v. 13, 14, *&c.* and that in ch. 10. 1. **Which was upon the waters of the River,** but *Apoc.* 10. 2. is ſaid to ſet his right foot on the ſea and his left foot on the earth. **When he held up his right hand and his left hand unto Heaven,** As the Angel *Apoc.* 10. 5. is ſaid to lift up his hand to Heaven, which is the poſture of them that ſwear. **And ſware by him that liveth for ever, That it ſhall be for a Time and Times and half a Time:** namely, Thoſe more marvellous things eſpecially foretold of that *King of Pride* ch. 11. v. 36, 37, 38. that they ſhould continue ſo long, about three Prophetical years and an half, or forty two Prophetical months, as the *Apocalypſe* expreſſeth it, which is the time alſo of the *little Horn with eyes*, Dan. 7. 25. who is the ſame with this King of Pride. **And when he ſhall have accompliſhed to ſcatter the power of the holy people,** that is, After the diſperſion of the holy people

people the *Jews* ſhall be ended, which will be under the firſt Thunder, about the ſixth and ſeventh Vials. **All theſe things ſhall be finiſhed.** All theſe marvellous things even to the firſt and ſecond Reſurrection when there ſhall be no more time upon Earth, according to the oath of that Angel *Apoc.* 10. 6, 7. which anſwers to this. For it is about the ſame thing, as the Perſons are the ſame, and therefore the time the ſame. But the Oath of that *Apocalyptick* Angel is, *That there ſhall be no more time ſaving in the days of the voice of the ſeventh Angel when he ſhall ſound and the myſtery of God be finiſhed*, that is, Upon the expiration of the Time and Times and half a Time, there ſhall be no more time on Earth or ſeries of things there, ſave what are contained within the ſeventh Trumpet or ſeven Thunders. Within the expiration of that time and the Time and Times and half a Time, all theſe things, as the Angel tells *Daniel*, ſhall be finiſhed. So excellent a key is the *Apocalypſe* to this paſſage of *Daniel*.

8. **And I heard but I underſtood not**, namely where to pitch theſe Time and Times and half a Time, or where the *latter part* of the *Times of the End* which is the Time of the fourth Monarchy, is ſuppoſed to be. **Then ſaid I, O my Lord.** He ſpeaks to the man clothed in linen upon the waters with this reverence and reſpect as being the ſame Angel deſcribed ch. 10. which I there ſhewed to be Chriſt. **What ſhall be the end of theſe things?** The Hebrew has it מה אחרית אלה, *What the latter part of thoſe?* whether Times, or things tranſacted in thoſe Times?

9. **And he ſaid, Goe thy way Daniel, for the words are cloſed up and ſealed till the time of the End.**

Which

Which Time of the End here has a more reſtrict ſignification, it being an anſwer to מה אחרית אלה *What the latter part of thoſe Times?* Which latter part the Apoſtle calls ὑστέρους καιρούς, the *latter Times* of theſe laſt. And therefore is as much as if the Angel had ſaid, The Viſion touching theſe Time and Times and half a Time is ſealed up or concealed till the being of thoſe very Times, which are the *Times of the End* in the more ſtrict ſenſe. In which *Time of the End* or Time and Times and half a Time, which is the Time of the Apocalyptick *Whore* and *Beaſt* and the *Little Horn* with Eyes which wars againſt the Saints, it is ſaid here likewiſe, that

10. **Many ſhall be purified and made white and tried,** *viz.* In the furnace of affliction and perſecution under the Whore and the Beaſt or little Horn with eyes or under the above deſcribed King of Pride the very Antichriſt. **But the wicked ſhall do wickedly,** that is, ſhall perſiſt in their groſs Idolatries and ſenſual lewdneſſes and all manner of wickedneſſes, of Pride and Avarice, and perſecution of the pure Apoſtolick Chriſtians. **And none of the wicked ſhall underſtand,** that is, None of the followers of Antichriſt and immerſed in the foul Idolatries and groſs Senſualities, or blinded with the deceitfull Hypocriſies of that Antichriſtian Synagogue, None of theſe, or others as carnally or worldly minded as they, ſhall underſtand either theſe Viſions of *Daniel* or thoſe of the *Apocalypſe* which tend to the ſame ſcope. **But the wiſe ſhall underſtand,** *viz.* Thoſe that the fear of God has made ſo, which is the beginning of all true Wiſdome. Theſe will prove competent Judges of the true ſenſe of theſe Prophecies: And will not be ſuch fools as to expect light from the antient Fathers

for

for the understanding of them, whenas it is expresly declared that they are *closed up* and *sealed* till the *latter Times*. And then those that are truly wise will understand them, as it is further intimated by what follows that it will not be till then. And it is an hint and a sufficiently certain though something obscure subindication, מה אחרית אלה, what are the latter Times of the last? or the Times of the Reign of Antichrist? This intimation I say that follows is sufficient.

11. **And from the time that the daily sacrifice shall be taken away and the Abomination that maketh desolate set up,** The same that is mentioned and in the same words ch. 11. 31. in this very prophecy of the *Scripture of Truth*. **There shall be a Thousand two hundred and ninety** Prophetical **days,** or eighty six *Roman* Indictions, such as not onely the Emperours but the Popes of *Rome* make use of in their Decrees and are peculiar to the *Roman* State. In the latter part of the last Times at the end of this number will that King of Pride above described Ch. 11. v. 36, 37, &c. be revealed, namely, in the year of Christ 1120. *Then will this Antichrist by a publick writing be exhibited or set out to the world in his colours, that all may see him that are not wilfully blind.

12. **Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days,** that is, years as before, or 89 Indictions. Blessed are they that come to this Time, for they will have the opportunity of not onely knowing Antichrist but of suffering Martyrdome by opposing of him, and witnessing against him in behalf of Christ and his true Church. This number therefore thus augment-

ed by three Indictions, *viz.* by forty five years, reaches to the Time of the *Waldenſes* and the beginning of their perſecutions, *viz.* to the year 1160. Which continued upon them ſo long and with that cruelty, that many hundred thouſands of them loſt their lives in witneſſing to the truth of Chriſt againſt the Deceits, Impoſtures, Idolatries, and barbarous and tyrannical Pride and cruelty of the *Roman* Antichriſt: And ſo became *Martyrs* for Chriſt, and purchaſed to themſelves the priviledge of *Martyrs*, which is the priviledge of having their ſhare in the firſt Reſurrection. Whence it is ſaid, *Bleſſed is he that waiteth and cometh to the Thouſand three hundred and five and thirty days.* For *Bleſſed and Holy is he that has part in the firſt Reſurrection, on ſuch the ſecond death hath no power*, Apoc. 20. 6. Theſe numbers therefore ſerved for the pointing out the Times of Antichriſt to them that ſhould be born in thoſe Times, though *Daniel* underſtood nothing by them; and therefore the Angel ſays,

13. **But goe thou thy way till the end be.** Which Tranſlation is ſomewhat hard and obſcure, *Vatablus* his Interpretation ſeems more natural to me, who interprets ואתה לך, not *imperatively*, but in a *future* ſenſe, as is often in the Hebrew. *Tu autem vades ad finem tuum*, *But thou ſhalt come to thine End*, that is, Thou ſhalt dye, long before theſe things come to paſs or be underſtood. **And thou ſhalt reſt**, in an happy, peacefull and ſecure condition, as it is ſaid, *The Souls of the righteous are in the hand of God, and there ſhall no torment touch them*, Wiſd. 3. 1. **And ſtand in thy lot at the end of the days**, that is, At the Reſurrection of the juſt, and becauſe it is לגרלך, in *thy* lot, it may intimate ſome *peculiar* lot Proper to him.

him, and ſuch as he, that is, Martyrs: for he was as good as actually Martyred, he expoſing himſelf fully to the fury of the Lions, rather than he would obey that wicked and impious Decree that his enemies had got to entrap him with, from the mouth of *Darius*. His lot therefore ſeems to be with thoſe that partake of the firſt Reſurrection, which happens under the laſt Trumpet, as well as the laſt Reſurrection does, and therefore may well enough be ſaid to be *at the End of the days*, that is, of *Times*, namely, to be in the laſt ſhare of them, under the ſeventh Trumpet, beyond which the Angel ſwears there ſhall be no more Time upon Earth, *Apoc.* 10.

NOTES

Upon VISION VI. Contin. Ver. 11.

Then will this Antichriſt be exhibited or ſet out to the world in his colours.] This Prophecy of the Time of the Revelation of Antichriſt is ſo remarkable, that it is worth our pains briefly here to conſider the certainty thereof. Firſt then theſe Numbers 1290 days and 1335 days cannot be underſtood of days ſo as to be applied, the former of them to the time from the pollution of the Temple by *Antiochus Epiphanes* unto the Grant to the *Jews*, of living according to their own laws, 2 *Macc.* 11. 27. the latter to the time from the ſame Epocha to *Antiochus* his death, as Mr *Mede* has unanſwerably demonſtrated in his *De Numeris Danielis*, againſt *Broughton* and *Junius*. Whence it will neceſſarily follow that theſe 1290 and 1335 days are indeed ſo many Prophetical days,

that is, *years*, as they are in this Book of *Daniel* naturally to ſignify, unleſs ſome intimation be given to the contrary, as I have noted above in due place; and that this obvious Prophetical ſignification of days ſuits very well with this Prophecy of the *Scripture of Truth*, and takes nothing from its clearneſs and plainneſs, nay indeed there being here given no intimation to the contrary (as there is in other places of *Daniel* where days do not ſignify Prophetical days) it is no ſlight but rather demonſtrative argument that they do ſignify Prophetical days here, that is, that they are ſo many years.

Whence it will follow that if we can but light upon a fit Epocha to fix them to, the Time of the ſtrange wonders, or the time of the Time and Times and half a Time (which the Antients univerſally underſtood of the Reign of Antichriſt) will be diſcovered, and conſequently that Antichriſt is already come, according to the very ſuffrage of the Fathers. And truly unleſs we will wilfully wink againſt it, the Epocha to which theſe numbers are to be fixt is evidently declared by the Angel, namely, the Time that *the daily Sacrifice ſhall be taken away and the Abomination that maketh deſolate be ſet up*, which is ſpoke of in this very Prophecy of the *Scripture of Truth*, Ch. 11. 31. Where touching *Antiochus* and his Miniſters it is ſaid, *They ſhall take away the daily Sacrifice, and ſhall place the Abomination that maketh deſolate.* What can be more aſſured, and more handſome, than that the *Epocha* of the Number that points to the Times of Antichriſt, ſhould be fixt to the fouleſt Times of his Type, *Antiochus Epiphanes*?

But

But it is further to be noted that this Epocha, this הפשע שמם, the *Tranſgreſſion that maketh deſolate*, as it is called *Dan.* 8.13. is of ſome latitude, above ſix years ſpace. The bounds of which ſpace *Grotius* ſeems with judgment to define thus, upon *Dan.* 8.13. This Time, ſays he, of about ſix years begins from the firſt coming of *Antiochus* into *Judæa* when the Prieſthood was prophaned, and it comprehends his ſecond coming the forbidding of the Jewiſh Rites, the placing of the Idol in the Temple and the whole Time of the intermiſſion of the daily Sacrifice. And upon Ch. 11.28. This is the firſt coming, ſays he, of *Antiochus* into *Judæa*, when he diſpoſed as he pleaſed of the High Prieſthood. Whence I think we may ſafely ſet thoſe bounds of Prophanation or the *Tranſgreſſion that maketh deſolate*, ſo as to place their *beginning* in the 141. year of the *Seleucidæ*, and their *ending* in the 148. For in the former year *Menelaus* by large bribes and much flattery obtained the High Prieſtood of *Antiochus*, and thruſt out *Jaſon*. *Quod erat proximum initium miſeriarum Judæis ſub Antiocho Epiphane*, ſays *Thomas Lydiat*. And in the latter *Antiochus Epiphanes* died, and *Antiochus Eupator* his ſucceſſour granted an Αὐτονομίαν to the *Jews*, a liberty of living acording to their own laws, *viz.* according to the Holy Covenant or Law of *Moſes*.

And therefore this *Epocha* being ſo large as comprehending the ſpace of above ſix years, it is the leſs likely that the ending pointed preciſely to a year, when this diſcovery of the times of Antichriſt ſhould be. But both the Numbers conſiſting abſolutely and compleatly of *Quindenaries* or *Indictions*, that this was not onely an intimation that the Numbers reached into the Times of the *Roman* Empire ſince the beginning,

ning of their computation by Indictions, but that we may also compute this distance of Time by *Quindenaries* or *Indictions*. As if he should say, After 86 Quindenaries, or 89 Quindenaries, or before the 87th or the 90th be expired, such things touching Antichrist will be clearly understood, and it will be manifest and plain that those be the Times of Antichrist, and that we are not then to expect an Antichrist to come, but may be sure he is come already; And if it were but thus, it were sufficient.

But Mr. *Mede* taking the middle of the Time of the *Transgression that maketh desolate*, which is the year before Christ 167. the Time of the first Number will expire, says he, *A. D.* 1123, the Time of the latter *A. D.* 1168. But forasmuch as there is a latitude in the Epocha, we may begin the reckoning from every year thereof, and therefore beginning at the first of the six, the first Number will expire *A. D.* 1120. in which very year was there a Book published which did plainly declare the Apostasy of the Church of *Rome*, and that the Pope was Antichrist. And the very Date thereof is set in the Title page *A. D.* 1120. as you may see in *Paul Perrin*'s History of the *Waldenses*. This is very accurate, though I confess I think it sufficient that this happened in the last *Quindenarie* of the first Number. For neither were the 2300 Evening-mornings intended to predict to a *day*, but to be collected into *years*, as these Numbers into *Indictions* or *Quindenaries*. This Book with this date of *A. D.* 1120. by *Paul Perrin* is reckoned among the Books of the *Waldenses*, of whose holiness and sincere Christianity I cannot but recite that Testimony which Mr. *Mede* has noted out of *Bernhardus*, who in the midst of his inveighing against them

them for being enemies to the Pope, yet he could not but allow them this character. Whom notwithstanding, says he, if you ask them concerning their faith, there is nothing more Christian; if you consider their converſation, there is nothing more irreprehenſible, and they make good their words by their deeds. Who would know more of theſe excellent Chriſtians, let him read *Paul Perrin*.

And thus admirably is the Prophetick purpoſe of this firſt Number fulfilled in the publiſhing of that Book of the *Waldenſes A. D.* 1120. and within the laſt *Quindenarie* of that Number. And it is remarkable how in that Age, yea leſs than twenty years before the publiſhing of that Book, all the world was in expectation of Antichriſt's being revealed, inſomuch that Pope *Paſchal* himſelf, when he intended for *Gallia Ciſalpina*, ſtopt his journey at *Florence*, being ſtruck with the greatneſs of the rumour, which was underſtood of ſuch an Antichriſt as the ancient Fathers fancied to themſelves, and the Romaniſts would ſeem to believe. Which circumſtance was not without a Providence, that it might be more remarkably impreſt upon the capable, who it is that is indeed the true Antichriſt, to whom that Title ſo often uſed by the Fathers, does of right belong.

But now for the other Number, the fulfilling of its Prophetical Indication is alſo admirable. For not preciſely tying our ſelves to the year 1168. by taking the middle of the ſix years of the *Tranſgreſſion that maketh deſolate* for our Epocha; betwixt the year 1160. and 1170, and if another *Quindenarie* were added to it, it would break no ſquares, provided that things happen within that *Quindenarie*, upon this Revelation of Antichriſt innumerable multitudes of men were

were awakened as with a Trumpet into the ancient Apoſtolick Faith, whom they called *Waldenſes* & *Albigenſes* and by other names, but they called themſelves *Apoſtolici*, who ſtood ſo ſtoutly to the Faith, that no perſecutions which preſently enſued could change their minds or make them alter their Profeſſion, though about ten hundred thouſand of them, and that in *France* alone, were put to death, if *Paulus Perrionius* computes right in his Hiſtory of them. And theſe are that faithful Martyr *Antipas* who was ſlain in the lofty *Pergamus*, where Satans ſeat is, as Chriſt complains in his Epiſtle to the Church there. And they having the priviledge of Martyrs, who are faithful unto death, it is ſaid here in *Daniel*, *Bleſſed is he that waiteth and cometh to the* 1335 *days*. But this I have noted already in my *Expoſition*.

I will only add one note more, what a childiſh thing it is or worſe, to have recourſe to the ancient Fathers for a certain and diſtinct knowledge of theſe Prophecies of *Daniel* (and there is the ſame reaſon for thoſe of the Apocalypſe) whenas it is thus expreſly ſignified in *Daniel*, that theſe myſteries touching Antichriſt would be ſealed up till the time of the end, and particularly till the expiration of the 1290 years from the Profanation of the Temple by *Antiochus*, i.e. till about 1100 and odd years after Chriſt.

That the Times of Antichriſt were prefigured and foretold by theſe and ſuch like Prophecies, ſo far the ancient Fathers were right, and ſo far their Teſtimony ſtands for us; but *when* thoſe Times would be, or *who* would prove that Antichriſt, that was left for the faithful to find out by the aſſiſtance of Gods Spirit, when the Time of that Revelation by Gods appointment was come, which was about the Time

of

of the beginning of the *Waldenſes* and *Albigenſes*.

But to deny the People of God the aſſiſtance of his Spirit, to keep up the credit of the Fathers and the Authority of the Church, as if we could be aſſured of nothing unleſs they tell us it is ſo, is the very dregs of Antichriſtianiſm, and the very Pit of ſlime and ſpawn out of which Antichriſt did ariſe, and though men do not ſo eaſily obſerve it, a bidding defiance to our very Baptiſm, whereby we are Baptized in the Name of the Father, Son and Holy Ghoſt. Which is not to make a mere drie profeſſion of the Triunity of the Godhead, but to remind us what a lively faith we ought to have in the Son, for his ſending the Spirit from his Father, according to promiſe, to ſanctify us, to ſtrengthen us, and illuminate us, and to carry us on in the proceſs of real Regeneration, in which we ſhall attain to *eyes* as well as *heart*, *hands* and *feet*, whereby we ſhall be certainly able to diſcern *Chriſt* from *Antichriſt*, and *true* Prophets from *Impoſtours*. And it is no ſmall piece of *Impoſture* in the *little Horn*, that he will permit no other Horns to ſee beſides himſelf, or with no other eyes but his.

THE
Threefold APPENDAGE
To the
Prophecies or Divine Visions of
DANIEL.

The First.

A Confutation of the opinion of Hugo Grotius, *who makes the Kingdome of the* Lagidæ *and* Seleucidæ *the fourth Kingdome in* Daniel.

The Second.

The Authours Apologie for his placing the seven Vials within the seventh Trumpet, after the Rising of the Witnesses, contrary to the opinion of Mr. Mede, *as also for his making the three days and an half wherein the witnesses lye dead, the same with* Daniel's *three Times and an half.*

The Third.

His twenty Arguments whereby he does prove that the seven Epistles to the seven Churches are a Prophecy of the State of the Church cast into seven Intervals from the beginning thereof to the last Judgment.

A Confutation of the Opinion of Hugo Grotius, *who makes the Kingdome of the* Lagidæ *and* Seleucidæ *the fourth Kingdome in* Daniel, *taken out of Synopſ. Prophet. Book* 2.

Chapter XIII.

1. THAT Prophecy alſo in *Daniel* of the *Little Horn* that is ſaid to *change times and laws*, is an expreſs Prediction of that Antichriſtian Oppoſition which is againſt the *Regal* Office of Chriſt. For that this *Little Horn* is the ſame with the *Two-horned Beaſt*, or *the Whore* in the *Apocalypſe*, I think no man will ſcruple that conſiders that this Horn is part of the *Roman* Kingdome, which is decyphered by *Ten Horns*, and that it belongs to that time when the Kingdome is actually *Ten-horned*; which is not in Succeſſion, but together; as the *Ten toes* of the Statue, which anſwer to theſe Ten Horns, do not ſignify the Succeſſion of Ten Kings, but Ten Kings ranked in the ſame time, as the Toes of the feet of the Image, which have not properly a precedency, but rather a co-ordination in Site.

2. Now that the *Fourth Kingdome* which is prefigured by the *Iron legs, feet and ten toes of the Image*, and by the Beaſt with iron Teeth and ten Horns, is not that of the *Lagidæ* and *Seleucidæ*, as *Grotius* would have it, but the Kingdome of the *Romans*, there are theſe weighty Reaſons to convince us.

Firſt, It is the univerſal ſenſe of all Eccleſiaſtick Writers, *That the Fourth Beaſt is the Roman Empire*;

as

as both *Cornelius à Lapide*, and *Gaſper Sanctius*, both of them Jeſuits, yet do roundly aſſert. The words of the latter are theſe: *Eſt ergò omnium ſententiâ innominata hæc atq; horribilis Bellua, Romanum Imperium; neq; neceſſe eſt quenquam nominare, cùm nemo non dicat.*

3. Secondly, that it cannot be the Kingdome of the *Lagidæ* and *Seleucidæ*, as *Grotius* would bear us in hand, (in which odd conceit of his he forſakes the judgment of the whole Church of Chriſt, to follow *Porphyrius* his, who was a ſworn Enemy to the Chriſtian Religion) appears from what is ſaid *Daniel* 7.23. The Fourth Beaſt ſhall be the Fourth Kingdome upon Earth, די תשנא מן־כל־מלכותא *Quod majus erit omnibus regnis, Which ſhall be greater than all Kingdomes*; ſo the Vulgar Latine and *Vatablus*. The Seventy alſo render it, ἥτις ὑπερέξει πάσας τὰς βασιλείας. And it agrees beſt with what follows, *and ſhall devour the whole Earth*, (which muſt be underſtood in ſuch a ſenſe as Earth was before) *and ſhall tread it down and break it in pieces*. Which it could not be ſaid to do, unleſs it were ſo great a Kingdome as is here intimated. Now it is manifeſt that the Kingdome of the *Seleucidæ* and *Lagidæ* * was neither greater, more excellent, nor a more victorious Kingdome than any of the three preceeding, namely, the *Babylonian*, *Perſian* and that of *Alexander* the Great, from whoſe Kingdome they would make this of the *Lagidæ* and *Seleucidæ* diſtinct. Wherefore their Kingdome cannot be this Fourth.

This Inference is ſo plain to *Gaſper Sanctius*, that he does, though but juſtly, yet very ſeverely, chaſtiſe *Porphyrius* for this Errour, which *Grotius* has ſo unluckily taken up. For he breaks out into theſe words

words upon this Text, *Vide* Porphyrii *ſtuporem & oſcitantiam, in cujus mentem venire potuit ut exiſtimaverit regnum eorum, qui* Alexandro *ſucceſſere, omnium eſſe maximum, quodque omnem terram ſibi ſubjecerit conculcaveritque, cùm reliquis regnis longè fuerit infirmius, & ab omnibus conciſum aut malè vexatum.* Nay, the very Prophecy it ſelf makes the Kingdom of the Succeſſours of *Alexander* leſs than his in power and greatneſs, *Dan.*8.22. where it is ſaid that *Four Kingdoms ſhall ſtand up*, but not in the power of *Alexander:* Which is, they ſhall be inferiour to him. Which queſtionleſs is meant of them joyntly, it being a needleſs intimation of them ſingle.

4. Thirdly, The Kingdom of the *Iron legs and toes* and of the *Ten horned Beaſt* with *Iron teeth* are one and the ſame Kingdom, according to *Grotius* his own acknowledgment, which he makes that of the *Seleucidæ* and *Lagidæ.* Now it is ſaid that, *a Stone cut out of a Mountain without hands ſhould break in pieces theſe legs and toes*, nay the whole Image of Iron, Braſs, Silver and Gold, and ſo ſucceed this Kingdom of the *Seleucidæ* according to his ſenſe of the Viſion. And Ch. 7. *One like the Son of man in the Clouds of Heaven comes to receive a Kingdom*, namely, upon the deſtruction of *Antiochus Epiphanes*, that *little Horn* amongſt the ten in this fourth Kingdom of *Grotius* his framing, of whom it is ſaid, at the 21 verſe, *I beheld and the ſame Horn made war with the Saints, and prevailed againſt them, until the Antient of days came, and judgment was given to the Saints of the moſt High.* Which is the ſame with the *Son of Man his coming in the Clouds of Heaven, to receive the Kingdom of the Antient of days*, verſ. 13. And both agree with the *Stone cut out without*

out hands, to ſhew it is not the work of man, but of the Antient of days, God himſelf; and that this is indeed the very Kingdom of Chriſt, as Interpreters ever have expounded it. Which is a perfect contradiction to *Grotius* his Dream, That the fourth Beaſt with Iron Teeth and the Iron legs of the Image denote the Kingdom of the *Lagidæ* and *Seleucidæ*, and that *Antiochus* is this little Horn.

* For *Antiochus Epiphanes* was dead almoſt two hundred years before Chriſt ſo much as preached the Doctrine of the Kingdome, or had any Diſciples to follow him; and yet it is ſaid *Dan.* 2. 44. *And in the days of theſe Kingdoms ſhall the God of Heaven ſet up a Kingdom which ſhall never be deſtroyed.* (From which paſſage I doubt not but that phraſe [*The Kingdome of God*,] as alſo from that above [*The Kingdom of Heaven*] does ſo often occur in the Goſpel, as alſo that Title which Chriſt ſo often gives himſelf of the *Son of man*. And *Grotius* himſelf upon *Matthew* 8. 20. acknowledgeth that בר אנש the Son of man mentioned *Dan.* 7. 13. is to be underſtood of the *Meſſias*) Wherefore it is impoſſible that the Kingdome of the *Lagidæ* and *Seleucidæ* ſhould be the fourth Kingdom.

5. But here *Grotius*, contrary to his judgment when he wrote upon *Matthew*, has found a device which is ſcarce to be uttered without horrour and aſtoniſhment. So that I am infinitely amazed, that a man otherwiſe ſo learned and laudable, (as he ſpeaks of *Porphyrius*) ſhould be miſled into ſo bad an adventure. *The Son of man coming in the Clouds of Heaven*, according to him, is *Populus Romanus nullum intra ſe habens Regem.* When our Saviour Chriſt intimated to the High Prieſt, that he was that *Son of*

man

man that ſhould come in the Clouds of Heaven, it ſeem'd ſo high an Arrogation, that he rent his clothes and ſaid *he had ſpoken Blaſphemy*. And truly I think that neither Jew nor Chriſtian can well acquit *Grotius* of that crime, who attributes that which is the peculiar character of the *Meſſias* to a Prophane and Pagan people, and that forſooth becauſe they had no King, as if they were ever the better for that. But they had Kings at firſt, and both in the Infancy of their Empire and afterwards they had a Supreme Power ſo great and Imperial, as may excuſe them from the leaſt ſhew of contempt. They had always over them a Sovereignty, ſo that they could not be deemed the Son of man for any ſuch private condition. For the *Summa Poteſtas* is the *Summa Poteſtas* under what name or form ſoever, and of the ſame real grandeur. Beſides that, they were a moſt glorious and victorious people before *Antiochus* his time. So that it is a very dilute and ſapleſs conceit of *Grotius* to apply the Phraſe of the *Son of man* to them for any inconſiderableneſs in them or obſcurity: For they were not ſo in the times of *Antiochus*.

6. Again, The Kingdom of the *Son of man* and the *Stone cut out without hands* are all one, both in truth and according to *Grotius* his own conceſſion. But *this Stone*, is Chriſt and his Kingdome, as being Heavenly, ἀχειροποίητον, a thing erected not by human power, but by the power and Spirit of God. That this is the meaning of [without hands] is the general vote of Interpreters, *S. Jerom*, *Irenæus*, *Juſtin*, *Epiphanius*, *S. Auguſtin*, *Theodoret*, and ſeveral others.

Where think you does *Grotius* take ſhelter now? Why, This *Figure* which is ſo appropriate to Chriſt, and mentioned of him ſo often in the New Teſtament, This *Stone* muſt be caſt away as if it were neither precious nor a Corner-ſtone, and be beſtowed again on a Pagan people the *Romans*. For ſo *Grotius* does not ſtick to profeſs, *Idem Lapis & Filius hominis*; and he made the Son of man before the people of *Rome*. But can a man believe that the Original or ſucceſs of that people was ἀχειροποίητόν τι, a thing brought to paſs by the ſpecial power and Spirit of God, and not *more humano*, according to the uſual courſe of the World, and that not of the beſt kind, their beginnings being helped on by a rabble of Ruffians and Robbers?

7. No, but that is not *Grotius* his gloſs, you will ſay. Let us therefore hear what it is; *Lapis abſciſſus de Monte ſine manibus*, according to him, is *Exercitus populi quì ſuæ eſſet ſpontis nullique Regi pareret, cujus populi origo à Monte, nempe Palatino.* In which there is nothing ſound nor ſolid. For was this Roman Army any thing more *ſuæ ſpontis* in, that they had not a Kingly Government at *Rome*? That ſupreme Power of *Conſuls* and *Senatours* was as directive and coactive as if it had been *Regal*. So that the motion of this Army was never the more ſpontaneous for this. Again, The Stone cut from the Mountain without hands, implies that it was then ſpontaneouſly divided from the Mountain, when it is ſaid to be cut thence: But when the *Romans* firſt iſſued from Mount *Palatine*, yea ſo ſoon as they were *Populus Romanus*, *Regal* Government was amongſt them, it being the firſt Government of this People, and therefore they were not then *Populus ſuæ ſpontis*,

ſpontis, according to *Grotius* his own conceit, ſo that he cannot bring both ends together. And laſtly, To interpret *Mountain* here in a litteral ſenſe, is unskilfully done, and not according to the analogy of the Prophetick Style, nor the very intimation of the preſent Text, which ſays the *little Stone* became a *great Mountain* it ſelf, and filled the whole Earth. Wherefore this Mountain ſignifying not litterally but politically, there is no queſtion but the other does ſo too, and that the Stone is in ſome ſenſe homogeneal to this rocky Mountain.

Whence the ſenſe is plainly this: That out of the great Mountain, that is, the *Roman* Empire, there ſhould be a people raiſed, not by *human* power or policy, but by the *Spirit of God*, and the preaching of the Goſpel by *Jeſus Chriſt*, and his *Apoſtles*, which ſhould be a peculiar people to him, and become the Subjects of his Kingdome; that is to ſay, That the Church of Chriſt ſhould be cut out of the *Roman* Empire without human help. This is a moſt eaſy and undiſtorted ſenſe, and againſt which there cannot be made the leaſt exception.

8. Fourthly, which I have already intimated above, The *Ten Horns* of the Fourth Beaſt with Iron Teeth, and the *Ten Toes* of the Iron Legs of the Statue, ſignify the ſame thing. Wherefore it is plain, ſith the Ten Toes imply a Coexiſtence of the Ten Horns, by reaſon of the coordination of their Site, that there muſt be Ten Kings together in the Fourth Kingdome. But in the Kingdome of the *Seleucidæ* and *Lagidæ* there were not Ten Kings together all at once. Therefore that Kingdome is not the Fourth.

9. Fifthly, *Antiochus Epiphanes*, part of this Kingdome of the *Lagidæ* and *Seleucidæ*, is ſaid to riſe

up in the latter time of the Kingdome of the ſucceſſours of *Alexander*, *Dan.* 8. 22, 23. Wherefore this Kingdome of the *Lagidæ* and *Seleucidæ* has expired near two thouſand years ago. But the Kingdome of the Fourth Beaſt reaches even to the day of Judgment. *Dan.* 7. 9, 10. *And I beheld till the Thrones were caſt down, and the Antient of days did ſit*—*His Throne was like the fiery flame, and his wheels as burning fire. A fiery ſtream iſſued and came forth from before him, thouſand thouſands miniſtred unto him; and ten thouſand times ten thouſand ſtood before him; * the Judgment was ſet, and the Books were opened*, &c. That this is the deſcription of the day of Judgment is the general opinion of both Chriſtians and Jews, and anſwers exactly to the lake of Fire and the opening of the Books, *Apoc.* 20. which *Grotius* himſelf does interpret of the laſt day. Whence we may ſafely conclude that the Kingdome of the *Lagidæ* and *Seleucidæ* is not the Fourth Kingdome, as having ceaſed ſo long before that time, though we underſtood the day of Judgment in the ſenſe of the Rabbins יום דינא רבא According to which the meaning of [*I beheld till the Thrones were ſet*—*and the Books were opened*] is this, that the Prophet *Daniel* had a proſpect even to the utmoſt end of that great day. But he begins more particularly at the beginning of that day in the eleventh verſe. But this I have onely noted by the by.

10. Sixthly and laſtly, *Alexander*'s Kingdome and that of his Succeſſours is all one Kingdome: But that of *Alexander*'s is the third according to *Grotius* his own conceſſion. Now that that of his Succeſſours (of which Line are the *Lagidæ* and *Seleucidæ*) is one Kingdome with that of *Alexander*'s, is evident

out

out of *Daniel*, Ch. 8. 21. *The rough Goat is the King of* Græcia, *and the great Horn that is betwixt his eyes, is the first King. Now that being broken whereas Four stood up for it, Four Kingdomes shall stand up out of the Nation, but not in his Power.* This is one plain proof that the Kingdome of *Alexander* and his Successours is all one Kingdome. For he calls *Alexander* the first King, which necessarily implies that his Successours are the second, and that therefore they all belong to one and the same Kingdome. Nay he says plainly, that these Four Horns stand up *for* that great one, that is, *in his stead.* What is this but to succeed in place of him, as the Heads of one and the same Empire? For no new Beast is said to succeed this Beast, but the Horns the Horn. And then the comparing of them and saying, But not in his power, farther intimates a cognation and succession of one Line, and that he does not speak of the Heads of two different Kingdomes.

Which appears farther from vers. 8. *Therefore the Goat waxed very great, and when he was strong, the great Horn was broken; and for it came up four notable ones toward the four winds of Heaven.* But where should these come up, but on that Head that had lost this great Horn, which is compensated with four lesser ones, * though in their kind notable? For it is very incongruous and extravagant to fansy them to come up in any other. And surely if they had belonged to any other Beast, that Beast would not fail to have been named. Wherefore they must either grow out of this Goat's Head, or no where, unless out of the ground; which is ridiculous. And therefore it is plain, that *Alexanders* Kingdome and that of his Successors is but one Kingdome. For that Goat is but one and the same

Goat.

Goat under the Succeſſion of this variety of Horns.

VIII. And yet there is ſtill greater evidence of this truth from Ch. 7. 6. *After which I beheld and lo, another like a Leopard, which had upon the back of it four Wings of a fowl, the beaſt had alſo four Heads, and Dominion was given unto it.* That the four Heads of this Beaſt are the four Succeſſours of *Alexander*, * namely, *Perdicca*, *Seleucus*, *Ptolemæus*, *Meleager*, *Grotius* himſelf does frankly confeſs. The Wings therefore denote the four Kingdomes *Alexander*'s Empire was divided into, after his deceaſe; which is ſtill lookt upon as one Beaſt notwithſtanding, as the *Roman* is with its diviſion into ten Kingdomes, noted by ten Horns, or into *Oriental* and *Occidental*, figured by the two Wings of an Eagle.

Here *Grotius*, if he would ſpeak out, would make *Alexander* the Beaſt, as he has *Domitian* and others in the *Apocalypſe* againſt all the Laws of Prophetick Interpretation, nay indeed againſt all rhyme and reaſon. For he gloſſes thus, *Pardus varium Animal, ſic Alexander moribus variis.* But how groſly incongruous it is, let any one conſider. For then would *Alexander* be inferiour to his four chief Officers, and they would be the Head of him, which is a Political Abſurdity; nay the Head of him when he ceaſed to be, which is an Abſurdity Metaphyſical. Wherefore *Alexander* is the firſt Head or great Horn of this Beaſt, not the Body of it, that he may be ſuperiour to his four grand Officers; and not be the Beaſt to bear theſe four Horns or Heads, when he had quite ceaſed to be on this ſtage of things. For theſe were not Heads nor Horns, before *he* was dead. *Alexander* therefore is the firſt of the Succeſſion of the Heads or Horns of this Beaſt, not the Beaſt it ſelf.

But

But to come up closer to our business: I say, it is very manifest from these four Heads and four Wings that this Leopard is said to have, that the Third Kingdome takes into it the four first Successours of *Alexander*. Nothing can be more plain than this from the very Text. For the Leopard is described in the third place, and immediately after him the Fourth Beast is mentioned, and called the Fourth, v. 7. Wherefore this four-headed Leopard is plainly the Third Beast. But now that the Succession of these four Heads even to *Antiochus Epiphanes* is the Succession of one and the same Kingdome, is plain from Ch. 8. 22. *Now that being broken,* (namely the great Horn) *whereas Four stood up for it, Four Kingdomes shall stand up out of the Nation, but not in his power. And in the latter time of their Kingdome* (the Original has it, ובאחרית מלכיתם, which the Seventy render καὶ ἐπ' ἐσχάτων τῆς βασιλείας αὐτῶν, which is the very same with our English, and there is no doubt of the Translation) *a King of fierce countenance——shall stand up.* Which *Grotius* and every one acknowledges to be *Antiochus Epiphanes.*

Whence it is evident that the whole Succession of *Alexander*'s Captains from the first four inclusively even to *Antiochus* his time, is one Succession and one Kingdome. For he calls the times of *Antiochus* the last times of their Kingdome.

Wherefore it is plain, seeing that the Kingdome of *Alexander* is one and the same with the Kingdome of the four Captains (for that is the Third Kingdome) and the Kingdome of the four Captains the same with their Succession even to *Antiochus* his time; that the whole Succession from *Alexander* to *Antiochus* is one Succession and one Kingdome. If this be not demon-

demonſtratively true, there is no demonſtration in Mathematicks. But if this be true, the Kingdome of the *Lagidæ* and *Seleucidæ* are not the Fourth Kingdome, but the Kingdome of the *Romans*, according as all ſober men have hitherto held.

12. Which we being ſo firmly aſſured of, we ſhall eaſily know where to ſeek for this *little Horn* that is ſaid to *change times and laws*. For where can we find it but amongſt thoſe many Horns in the *Roman* Kingdome or Empire? not in the *Greek*, to which *Antiochus Epiphanes* appertains. And we have already plainly ſhewn * that the *Apocalyptick* Beaſt with ſeven Heads and ten Horns is this Roman Kingdome; and that this Beaſt once healed, or in ſuch a condition, that it may be ſaid of him that he is *the Beaſt that was, and is not, and yet is*, (which is when he is become *Pagano-Chriſtian*) is this Empire actually divided into ten Kingdomes, and that together with this Diviſion the Empire began to relapſe gradually into Idolatry by the Agency and Guidance of the *Two-horned* Beaſt or the *Whore*, whom I have alſo ſhewed to be Synchronal to the healed Beaſt, or the *Beaſt that was, and is not, and yet is*.

13. But the Beaſt reſtored or healed, his duration is 42 *months*, which is 1260 *days*, or a *Time and Times and half a Time*. For the abode of the Woman in the Wilderneſs is indifferently expreſſed by either of theſe latter; and the firſt and the ſecond are joyned together in the Viſion of the *Outward Court* and the *Two Witneſſes*. Wherefore 42 *months* and a *Time and Times and half a Time*, being the ſame with 1260 *days*, they are the ſame one with another. But this *little Horn* in *Daniel* we ſpeak of, his Reign is alſo ſet out by a *Time and Times and half a Time*: Therefore

fore it is of the ſame duration with the *Whore* or *Two-horned* Beaſt, which is Synchronal to the Beaſt reſtored, whoſe continuance is 42. months.

Wherefore it is a ſtrong ſuſpicion that there is a Coincidence at leaſt of time, if not of affairs, or complication of natures (if not Identity of ſome) betwixt this *little Horn* in *Daniel* and thoſe three Synchronals, the *reſtored Beaſt*, the *Whore* and the *Two-horned Beaſt*. For that expreſſion *Dan.* 7. 24. *And another ſhall riſe after them*, does not at all hinder, ſince the Seventy tranſlate אחרונן, ὀπίσω αὐτῶν, *behind them*,* it ſignifying order of ſituation as well as of time. And this being placed behind is the moſt convenient poſture for ſuch an exploit as is attributed to this Horn, which is ſaid to throw down or humble three Kings: which is more by treachery and craft than open force.

14. Now from this equality of time it will alſo follow * that the duration of this little Horn is 1260 years by the laſt Conſectary of our joynt Expoſition. Which again ſhews how impoſſible it is this Horn ſhould be *Antiochus Epiphanes*. To which you may add that it is ſaid to be *different* from the reſt of the Horns, in the explication of them. * *And the ten Horns out of this Kingdome* (that is, the *Roman* Kingdome, as has been demonſtrated) *are ten Kings that ſhall ariſe; and another ſhall riſe* ὀπίσω αὐτῶν *behind them, and he ſhall be* diverſe *from the reſt, and he ſhall ſubdue three Kings*. Now I demand what one of the ten Kings or Kingdomes is ſo different from all the reſt, unleſs it be an *Eccleſiaſtical Kingdome*.

Wherefore the *Coincidence* of *time* with the Pagano-Chriſtian Empire, and the *long continuance*, as alſo the *difference* of this Kingdome from the other ten, is more than a ſtrong ſuſpicion that it is part of

the ſucceſſion of a Kingdome Eccleſiaſtick, which is neceſſarily to run along with the Empire profeſſing Chriſtianity. But if the queſtion be whether this part of this Eccleſiaſtick Kingdome be the uncorrupted Kingdome of *Chriſt* or the Reign of *Antichriſt*, the ſolution is not difficult. For that it is not the Kingdome of Chriſt, is plain, in that Chriſt is ſaid to come to burn and conſume it. Whence it is manifeſt that the Church has not been out in their Conjecture in deeming this *little Horn* to be *Antichriſt*; and therefore ſay I, the ſame with the *two-horned* Beaſt and the *Whore*, who is plainly Iſochronal, and I doubt not but Synchronal to this *little Horn*, and is adjudged to be burnt in the *Apocalypſe*, as this little Horn is here in *Daniel*.

15. To ſpeak briefly therefore, This little Horn is the Idolatrizing Clergy of the Empire, but more chiefly and particularly that great and notorious part thereof under the Biſhop of *Rome*, who has been a more than ordinary ſtickler for both the obtaining this degenerate Eccleſiaſtick Empire in the Roman Empire, and in lapſing and keeping down the Empire in Superſtition and Idolatry; and therefore is rightly ſaid to be an Horn growing out of this Beaſt, the Symbol (Beaſt) it ſelf according to *Grotius* his own Confeſſion, intimating Idolatry.

16. And if exquiſite fitneſs of Application will aſſure us of the right ſenſe of a Prophecy, we cannot fail in this, examining every character of this *little Horn*. For as it is *little*, ſo is the Original of the Popes mean and obſcure, and their Secular Principality ſmall in compariſon of thoſe Princes they have conteſted with. Again, As this Horn had the *Eyes of a man*, ſo it is well known that for politick quick-

ſighted-

ſightedneſs there has not been any Body of men comparable to the *Roman* Hierarchy; inſomuch that it is Proverbial to ſay, That the Roman Religion is nothing elſe but a mere trick of Policy to increaſe and keep up the honour, power, and wealth of the Pope and his Clergy. See Sir *Edwyn Sandys* his *Speculum Europæ*, and you ſhall find this part of the Prophecy fulfilled to admiration, and that it is not for nothing that this *little Horn* is ſaid to have *the Eyes of a man* in it, which is ſaid of no Horn in all the Prophecies beſides this. Thirdly, As this Horn is ſaid to have *a mouth ſpeaking great things*, whether you mean thereby boaſting of its own Sovereignty or Blaſpheming, it is well known that from this Horn are uttered ſuch words as imply the Pope greater than all Princes and Emperours, nay, that he is not onely ſaid to be *Infallible* * but ſtyled *God*, and declared worthy of Divine Worſhip. Fourthly, For the humbling and ſubduing three Kings, which this Horn is foretold to doe, is it not long ſince performed by the Pope of *Rome*, in his uſage of *Leo Iſaurus*, in his ruining the Kingdome of the *Lombards* to get to himſelf the Exarchate of *Ravenna*, And in tormenting and diſquieting *Henry* the Fourth and his Succeſſours with his Thunder-claps and miſchievous Political Plots, till he wreſted from them all their Right and Juriſdiction in *Italy*?

17. Fifthly, and to come nearer to our purpoſe in hand; Whereas it is ſaid that *he ſhall ſpeak great words againſt the moſt High, and ſhall wear out the Saints of the moſt High, and think to change Times and Laws; and they ſhall be given into his hand for a Time and Times and half a Time:* I ſay, This Idolatrous Clergy has bid fair towards the fulfilling this

Period of times already; the Degeneracy of the Church beginning about four hundred years after Christ, and (which is more considerable) they having received so notorious a Check in the Decursion of this *Half-Time*, which is elsewhere called a *Half-Day*, in which his swaggering is pretty well diminished and chastised. Sixthly, And for his wearing out, and consuming the Saints of the most High, he has done it even more bloudily and cruelly than the very Pagans on the Primitive Christians; which is the most furious Opposition against the *Regality* of Christ that can be imagined, thus to waste and destroy his *true* Subjects. Seventhly, And for his speaking *great words against the most High*, that is, against the Divine Sovereignty, is it not plainly done in the Pope's pretences of having power to dispense with or lay aside the Laws and Injunctions of Christ, of which we have given several Instances in our *Idea of Antichristianism*, and such as are notoriously well known to appertain to that Church? Besides that he is *Reus læsæ Divinæ Majestatis* in appointing Religious worship to his canonized Saints, which is an Honour due to God alone. Lastly, In that he is said to *change Times and Laws*; what innumerable Institutes are there of the Pope's injoyning, of which may be truly said what our Saviour told the Scribes and Pharisees, Ἀπ' ἀρχῆς δὲ γέγονεν οὕτω, *From the beginning it was not so?* And what is this therefore but to *change Times and Laws*, and in many of them in a most perfect Opposition to the Laws of God and Christ, as I have already noted in its place?

Whence we see plainly that this *Antichristian Opposition* against the *Regal* Office of Christ, is very expresly foretold in this Vision of the *little Horn*, which

which roſe up with the ten Horns in the *Roman* Empire, and did fabricate *Imperium in Imperio*, as ſome phraſe it, and became a *Two-horned Beaſt* in the *Ten-horned Beaſt*, erecting an *Eccleſiaſtick* Antichriſtian Empire within the *Civil*, in oppoſition to the true Empire or Kingdome of Chriſt, and in defeatment of his Power and Laws in the Church; nay, in oppoſition to thoſe Immutable Laws of the Eternal *Logos* that enlightens every man that comes into the world.

NOTES

Upon the Confutation, *Sect.* 2.

Was neither greater, more excellent, nor a more victorious Kingdome, &c. For they both, *viz.* the Kingdomes of the *Lagidæ* and *Seleucidæ* put together were yet but part of *Alexander*'s Kingdome, And for their victories and ſpoils they were of one againſt another, which was a farther weakning of this but part of the Kingdome of *Alexander*, which ſtill argues the leſs excellency of the ſaid part.

Sect. 4. *For* Antiochus Epiphanes *was dead almoſt two hundred years before Chriſt ſo much as*, &c.] And yet *Grotius* would have *Antiochus Epiphanes* the little Horn upon whoſe deſtruction notwithſtanding the Ancient of days gives the Kingdome to the Son of man, *Dan.* 2. 44. In the days of theſe Kingdomes, the fourth and laſt of which is according to *Grotius* that of the *Lagidæ* and *Seleucidæ*, ſhall the God of Heaven ſet up a Kingdome which is the Kingdome of the Goſpel of Chriſt, whenas the Kingdomes of the

the *Lagidæ* and *Seleucidæ* were both of them utterly vanquiſhed and aboliſhed by the *Romans* before Chriſt was born, and at leaſt fifty years before the Goſpel of the Kingdome was ſo much as preached. So plainly impoſſible is it that the Kingdome of the *Lagidæ* and *Seleucidæ* ſhould be the fourth Kingdome.

Sect. 9. *The Judgment was ſet and the Books were opened*, &c.] This toucheth both upon the final judgment of the *little Horn*, the onely *Horn with eyes* or *ſeeing Horn*, or if you will, the *Seer*, the ancient name of
1 *Sam.* 9. 9. a Prophet (for in old time the Prophets were called Seers) this toucheth I ſay both upon the final judgment of this falſly pretended Seer or Pſeudo-Prophet as he is called in the Apocalypſe, and on the general Judgment at the laſt day, when alſo in the Apocalypſe the Books are ſaid to be opened. But the nearer of theſe two points, and it muſt ſignify either one or both, are far enough removed from the times of the Kingdome of the *Lagidæ* and *Seleucidæ*, whenas the fourth Kingdome neceſſarily is underſtood, *Dan.* 7. 9, 10. to reach at leaſt to the firſt point of that time of Judgment. Whence it is impoſſible for the Kingdome of the *Lagidæ* and *Seleucidæ* to be the fourth Kingdome. This is in ſhort the undeniable force of the argument.

Sect. 10. *Though in their kind notable.*] I have obſerved in my *Expoſition*, That the four notable Horns that came up are called notable in compariſon of ſeveral other Horns, *viz.* Commanders, that ſucceeded *Alexander* in ſeveral leſſer Principalities or Satrapies. But thoſe notable ones who they are, we ſhall have occaſion to note in the next Section.

Sect.

Sect. 11. *Namely* Perdicca, Seleucus, Ptolemæus, Meleager, &c.] *Quorum* Perdicca, ſaith Grotius, *Equitatui* Macedonico, *externo* Seleucus, Meleager *Satellitio Regio*, Ptolemæus *Peditatui præerant. Quatuor hæc capita*, ſaith he, *ſuccreverant loco unius.* Where why he ſhould ſay [ſuccreverant] and not [ſuccreverunt] I know not, unleſs he would inſinuate that they had grown upon him ſo as to overrule him in his life time. Which yet is groſly falſe and inconſiſtent with the magnanimity of *Alexanders* nature as well as with Hiſtory. It makes me ſuſpect he would inſinuate ſome ſuch thing, becauſe no Hiſtorian reckons *Meleager* as one of thoſe notable four Horns or Heads that ſucceeded the great Horn after its fall, he living himſelf not many days after *Alexander* and no notice being taken of his Succeſſion. But thoſe four notable Succeſſours of *Alexander* Hiſtorians take notice of as I have related in my Expoſition. And that theſe four Horns muſt be underſtood to ariſe after the fall of the firſt great one, *Alexander* himſelf, is plain from the Text. But the *four Heads* and the *four Horns* are all one according to *Grotius* his own acknowledgment, and the four Heads are the Heads of the Leopard the third Beaſt or Greek Empire, and what can poſſibly hinder then but that their Succeſſours alſo, *viz.* the Succeſſours of *Ptolemæus Lagi* and of *Seleucus* be Heads likewiſe of the Greek Empire? But what a blinding thing is prejudice that *Grotius* could not ſee ſo clear a conſequence! But theſe things I have purſued ſufficiently in my Confutation it ſelf.

Sect. 12. *That the Apocalyptick Beaſt with ſeven Heads and ten Horns is this Roman Kingdome*, &c.] See Synopſ. Prophet. Book 1. Ch. 11.

Sect.

Sect. 13. *It ſignifying order of ſituation as well as of time,* &c.] But if the little Horn be ſuppoſed to riſe after the other in order of time, it will be good ſenſe that way alſo, by an *Idiconæa,* which may reſtrain the ſenſe of that part of the Prophecy to the Papal Power when it emerged to that height that the Pope might be more truly ſaid to be the Head of the Beaſt *that was and is not and yet is,* than the Emperour.

Sect. 14. *That the duration of this little Horn is 1260 years by the laſt Conſectary of our Joint-Expoſition.*] The Conſectary is, That all Viſions that are Synchronal to that of the Beaſt with ſeven Heads and ten Horns, which is ſaid to continue fourty two months, have neceſſarily the extent of 1260 years. See Synopſ. Prophet. Book 2. Ch. 5.

Sect. 16. *But ſtyled God and declared worthy of Divine worſhip.*] The Reader for his fuller ſatisfaction in this point, let him conſult Biſhop *Downham,* De *Antichriſto,* Lib. 4. Cap. 10. Where he proves that in the Gloſs of the Canon Law the Pope is called *Dominus Deus noſter,* and that there is no ſhuffling it off by ſaying it was an Erratum of the Preſs (which is incredible that by miſtake they ſhould interſert that word [Deus]) but that rather the omiſſion of it in whatſoever Impreſſion it was left out, was an Erratum Typographicum. For whereas moſt Editions had it, ſaith he, and ſome few had left it out, the moſt accurate Edition of all cauſed by Pope *Gregory* the thirteenth, who appointed certain skilfull men to reviſe the Gloſs of the Canon Law, had [Dominus Deus noſter Papa] in it. And this Appellation of God and his receiving adoration ſitting on the Altar which is the proper Throne of the body of Chriſt,

Chriſt, to ſay nothing how it is alſo the place where they ſet their Images to be worſhipped, ſuits well together and are an Indication that a kind of Divine honour or Religious worſhip, call it which you will, is given to the Pope. See Biſhop *Downham* in the place above cited. Theſe few Notes are more than enough upon this my *Confutation* of *Grotius* his Opinion, That the fourth Kingdome in *Daniel* is the Kingdome of the *Lagidæ* and *Seleucidæ*.

The Authours Apology for his placing the ſeven Vials within the ſeventh Trumpet after the Riſing of the Witneſſes, contrary to the Opinion of Mr. Mede, *&c.*

I Am I confeſs abundantly convinced in my own Judgment that perſons of learning and parts and ſobriety of life, that have piouſly applied themſelves to the underſtanding and interpreting the Holy Scripture, eſpecially the Prophetical parts thereof, and particularly of *Daniel* and the *Apocalypſe*, have a right, as to be read and duely conſidered by thoſe that come after and put themſelves upon the ſame Province; ſo alſo not to be contradicted or deviated from, but upon plain and palpable reaſon. Nor indeed do I think it ſafe for any one or lawfull, out of mere curioſity of knowing hard and obſcure things, as they may ſeem to many, to adventure upon ſuch a Province, but ſimply either the better to inform himſelf of his own duty, or to ſerve the Publick, and having this deſign with fear and reverence as in the ſight of God to enter upon his charge, and accordingly to quit himſelf therein.

Whenas yet notwithſtanding ſuch is the vanity and frailty of human nature that upon mere Curioſity many times men ruſh upon ſuch things, neither conſidering the ſacredneſs and difficulty of the matter, nor duly weighing what God has imparted to others before them, but out of levity of mind, if they have excogitated or hit upon any ſpecious thing different from other Interpreters, out of levity of mind,

I ſay, and a ſelf-favouring conceitedneſs they preſently fancie it as well more excellent and more true as different. Others out of a fondneſs towards themſelves preſume they have a more peculiar gift that way, and by ſtrong prepoſſeſſion of their private conceits deeply impreſſed upon their melancholy Imagination render themſelves incorrigible and uncapable of the moſt evident and moſt ſolid information from others. And others given up to a Fanatick Spirit do not ſtick to preſume themſelves in an extraordinary manner inſpired, and upon that account heed not what others have writ before them, and ſo comparing themſelves onely with themſelves, prove themſelves, as the Apoſtle ſpeaks, unwiſe. And laſtly there are thoſe who to ſerve an Intereſt have quite left the rode of other Expoſitours (who had according to their meaſure of light expounded things *bonâ fide*) and have moſt lamentably and ſhamefully perverted and diſtorted the genuine meaning of both *Daniel* and the *Apocalypſe*, the former in the moſt concerning parts thereof, and the latter in a manner all over.

But I can appeal to God and my own conſcience, that I have framed no interpretations to ſerve any Intereſt but that of Truth, and the Church or Kingdome of Chriſt. Nor have I out of any curioſity of prying into hard and obſcure things medled with either the *Apocalypſe* or *Daniel*, but merely for more full ſatisfaction in the great Controverſy betwixt us and the Papiſts, who leave no ſtone unmoved to pervert Souls, and to bring them over to their Idolatrous Church. Wherefore for my own more full ſatisfaction, and for the ſervice of the true Church of Chriſt, and for nothing elſe that I know of, have I

taken these pains to make a *continued Exposition* of all the Prophecies as well of *Daniel* as the *Apocalypse*.

Wherein if I have deviated from the footsteps of others, amongst whom I account Mr. *Joseph Mede* absolutely the chief (and than whom I conceive no writer of that kind has deserved better of the Church of God) yet I can aver it with all faithfulness that it is not out of a desire of seeming to have found out something better than his, that I have dissented from him, but because I am driven thereto by meer force of Reason. Otherwise having no design but assisting the Truth, I hold it absolutely my duty not to deviate or vary from such pious and able Interpreters where I find their interpretation sound; Truth being thus the better recommended by the witness of two or many than if I stood single by my self. And therefore I always covet if I can find them, to have companions if they be companions in the Truth, otherwise

Εἷς ἐμοὶ ἄνθρωπος τρισμυρίοι, οἱ δ' ἀνάριθμοι
Οὐδείς ——

one man to me is as much as three Myriads and three Myriads not so much as one man. But now that it is mere Reason not any vain humour in me, such as I have specified above, which makes me (contrary to the sense of Mr. *Mede*) place the *Vials* in the seventh Trumpet after the *Rising of the Witnesses*, and interpret the *three Days and an half*, wherein the Witnesses lie slain, of *three Times and an half*, I hope I shall make clear by the Account following.

First then we are to take notice of the Method, or Genius if you will, of both *Daniel* and the *Apocalypse*, that after two Prophecies suppose of the same extent of time and of the same things which are of a more large and reaching compass, there comes a

Prophecy

Prophecy or Viſion concerning onely part of that larger compaſs of time wherein ſome part onely of the foregoing Viſion is more copiouſly enlarged upon. As for example, After the Viſion of the *Statue of four Metals* and that other of the *four Beaſts*, both which Viſions reach from the beginnnig of the *Babylonian* Empire to the ending of the *Roman*, or ſpeaking in the *Apocalyptick* phraſe to the end of the *laſt Vial*, there comes next the Viſion of the *Ram* and *He-Goat* which takes in onely the time of the *Perſian* and *Greek Empire*, and enlarges on the affairs of the *Greek* Empire onely, and eſpecially on the times of *Antiochus Epiphanes*. So likewiſe in the *Apocalypſe* in the *Opened Book-Prophecies*, after the two Viſions or Prophecies of the ſame extent of time, *viz.* from the beginning of the Church to the end of the ſeventh or *laſt Vial* (the former of which two Prophecies is contained in the Eleventh Chapter, the latter in the three following Chapters, namely, the twelfth, thirteenth and fourteenth) there follows then the Viſion of the *ſeven Vials* which run over but part of that extent of time which each of the two foregoing Prophecies do compriſe.

Now as there are three conſpicuous *Joynts* of a more univerſal conſideration in the compages of the two aboveſaid Prophecies in *Daniel*, namely, thoſe in which are held the Ending of the *Babylonian* Monarchy and Beginning of the *Peſiran*, the Ending of the *Perſian* and the Beginning of the *Grecian*, the Ending of the *Grecian* and the Beginning of the *Roman*, ſo there are two manifeſt *Joynts* likewiſe and of a more univerſal conſideration in the two aboveſaid Prophecies in the *Apocalypſe*, (the one contained in the eleventh Chapter and the other in the twelfth, thirteenth

thirteenth and fourteenth) namely, the time wherein, as in a *communis terminus*, the end of the *Symmetral* Ages of the Church and the beginning of the *Assymmetral* or of the *Apostasy* are held together, and the Time wherein the Ending of the *Entireness* of the *Apostasie* and the Beginning of the *Restitution* or first *Emergency* out of it, are held together. The former *Joynt* is the Time wherein the Ending of the *Sixth Seal* and Beginning of the *First Trumpet* are held together, the latter *Joynt* wherein the ending of the *Sixth Trumpet* and the beginning of the *seventh Trumpet* are held together, where according to the Vision Ch. 11. is the *Rising of the Witnesses.*

But now the question is, sith we see in *Daniel* the Vision of the *Ram* and *He-Goat* placed so as it begins with the *first Joynt* of the two foregoing Prophecies and ends with the *third Joynt*, that is, begins with the *Persian* Monarchy and ends with the *Grecian*, the question, I say, is where the *Vision* of the *Vials*, that is, to what *Joynt* of those two more comprehensive Visions [Ch. 11.] and [Ch. 12, 13, and 14.] the beginning of the said partial Vision is to be affixed, whether to the *first* or to the *second Joynt*, to the beginning of the *first Trumpet* or to the beginning of the *seventh* immediately after the *Rising of the Witnesses*, with those *Acclamations* in Heaven and *Doxology* of the Elders, Ch. 11. 15, 16. Or which is the same *Joynt of* Time to that joyfull *Annunciation* of the happy news of *Babylons* being *faln* (whose *Fall* must needs be the *Rising of the Witnesses*) told by the second Angel, Ch. 14. 8. the question is, to which of these two more universal or notable *Joynts* (for other *Joynts* betwixt Trumpet and Trumpet, they being so many, are more inconsiderable) the beginning

ning of this *partial* Viſion of the *Vials* is to be affixed.

There is a temptation, I confeſs, to place the beginning of the *Vials* with the beginning of the *firſt Trumpet*, becauſe of ſome ſpecious correſpondence betwixt the *Vials* and Trumpets of the ſame order or numeral denomination. For thus the *Evil* of the *firſt Trumpet* as well as of the *firſt Vial* is caſt upon the *Earth*. As well under the *ſecond Vial* as under the *ſecond Trumpet* the *Sea* is turned into *Bloud*, and the living creatures therein dye. Under the *third Trumpet* and under the *third Vial* the *Rivers* and Fountains are *miſchieved*. The *Sun* is ſmitten under the *fourth Trumpet*, and the *fourth Vial* alſo is poured out on the *Sun*. Under the *fifth Trumpet* out of a pit comes up a ſmoak as out of a furnace that *darkens* the Skie: Under the *fifth Vial* the Kingdom of the Beaſt is full of *darkneſs*. Under the *ſixth Trumpet* the four Angels are looſed from the great River *Euphrates*: Under the *ſixth Vial* the waters of the great River *Euphrates* are dried up.

I. Theſe Congruities thus overly and in general repreſented make ſome ſhew, but look cloſer into them and they vaniſh, (as being intended onely for part of the Artifice of Concealment in the *Apocalypſe*, or for an intimation that, as the firſt ſix plagues concerned the Fate of the Empire, ſo theſe ſeven laſt, the ſtate of the Popedome eſpecially, after the ſix firſt plagues were paſt, they orderly mentioning the ſame things in both, or laſtly to ſignify that the ſtate of the Empire under them was *Ægypt* (whence *Hail*, *Rivers* turned into *Bloud*, and *Locuſts* are mentioned) as well as the Popedome afterwards was ſo, which is alſo afflicted with *Ægyptian* plagues under the Vials)

als) I ſay, if we look cloſer into them theſe pretended Synchronizing Congruities will ſignify no more than thus, and ſo quite vaniſh.

For in the firſt Congruity to ſay nothing how that [upon the Earth] may have no particular ſignification Ch. 16. 2. but ſignify ſo as [upon the Earth] in the foregoing verſe; the Hail caſt upon the Earth under the firſt Trumpet is plainly another thing from the noiſome and grievous ſore that fell upon men at the pouring out of the firſt Vial. That Hail-ſtorm and this rankerous Ulcer moſt certainly ſignify quite different things as the Symbols are hugely different. And I muſt confeſs I make no queſtion in the world, but that Symbol of a grievous *rankerous Ulcer* ſignifies the plague of an *envious malicious exulcerated mind*, which is the plague of Intoxication or Dementation to them on whom it falls and ſpoils all their counſels, they being given up to be actuated by evil Angels and the fury of the Devil. This I conceive is a ſad plague indeed, and lively ſet out by the Symbol of a *vexatious Ulcer*. But what an Hail-ſtorm ſignifies in the Prophetick Style is ſo well known that I need ſay nothing of it. Wherefore there is not onely no Congruity betwixt the *firſt Trumpet* and the *firſt Vial* to prove they muſt begin together, but the *Viſa* and the things ſignifyed by them being ſo quite different, it is a ſtrong barr againſt any ſuch preſumption.

The ſecond Congruity indeed is more tolerable or paſſable, if all the reſt came to ſo near an agreement, but in that there is nothing peculiar under the *Second Vial* that anſwers to the *burning Mountain* caſt into the Sea under the *ſecond Trumpet*, the correſpondence betwixt this *Vial* and this *Trumpet* is viſibly lame and defectuous.

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The third alſo is a Congruity far more paſſable than the firſt, but yet beſides the defectuouſneſs in the *third Vial* that has nothing to anſwer to the falling Lamp or Comet *Lampadias* under the *third Trumpet*; what the Fountains and Rivers ſuffer under the *third Trumpet*, is a miſery to men and bitterneſs to them, what they ſuffer under the *third Vial* is a refreſhment to men who praiſe and juſtify God upon the account.

The fourth Congruity is wonderfully wretched and ſmall. The Sun indeed is ſmitten under the *fourth Trumpet*, as well as the *fourth Vial* ſaid to be poured upon him, but not the Sun alone under the *fourth Trumpet*, but the Moon alſo and the Stars; but the Sun alone is mentioned in the *fourth Vial*. Beſides, the Sun, Moon and Stars loſe their light and the Sun conſequently his heat under the fourth Trumpet; but the light and heat of the Sun is ſo invigorated under the *fourth Vial*, that he ſcorches men ſo intolerably that they blaſpheme again.

And the fifth Congruity is yet ſlighter. The *fifth Vial* is poured out upon the Seat of the Beaſt whereby his Kingdome becomes full of darkneſs. Upon the ſounding of the *fifth Trumpet*, the Angel of the bottomleſs Pit, opens the pit and a ſmoke comes out of it that darkens the Sun and Skie. In eleven large verſes wherein the *Viſum* of the *fifth Trumpet* is deſcribed, there is no more that Symbolizes with the *fifth Vial* than this, that is worth the ſpeaking of. For the gnawing their tongues for pain under the *fifth Vial*, is from their impatiency of that dark inglorious condition they were caſt into, not from the ſting of any Scorpions. And for the *darkneſs* ariſing from the Vial poured on the Seat of the Beaſt, and that ſmoak and *darkneſs* out of the bottomleſs pit; as the

Seat of the Beaſt and *bottomleſs Pit* have no Analogy one to another, ſo it is incredible that the darkneſſes themſelves ſhould not be quite different things. So ſmall grounds or rather none at all is there for this fifth Congruity.

And as little for the ſixth. For there is no correſpondency betwixt the *ſixth Vial* and the *ſixth Trumpet*, but that the great River *Euphrates* is mentioned in them both. For the deſcription of the ſixth Vial is compriſed within one verſe of Ch.16. *viz.* ver.12. But there is a large deſcription of the ſixth Trumpet Ch.9. from v.13. to v.20. as there is alſo of the fifth Trumpet.

II. Which conſideration of the deſcriptions of the *ſix firſt Trumpets*, their being either as large or much larger than the deſcriptions of the *firſt ſix Vials*, is a ſecond argument againſt the placing of the beginning of the *Vials* with the beginning of the *Trumpets*, as of a partial Viſion whoſe beginning is to be fixt at the *firſt Joint* of the foregoing Prophecies of larger extent, to the end that part of the larger extended Prophecies might be more enlarged upon and more copiouſly deſcribed, as it fares with the Viſion of the *Ram* and *He-Goat* in *Daniel*. Which partial Viſion is annexed to thoſe two more large Viſions for a fuller deſcription of the affairs of the *Greek* Monarchy. And therefore this Viſion of the ſeven Vials the affixing the beginning of them to the beginning of the firſt Trumpet not ſerving its due end, it is a ſign it is miſplaced, and that the beginning thereof is to be placed in the *ſecond Joynt* of thoſe two larger Prophecies [the one compriſed in the eleventh Chapter and the other in the three following] and not in the *firſt Joynt*. Theſe therefore are my two firſt Arguments againſt the placing of the *firſt Vial* with the *firſt Trumpet*. The

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want of a continued *Congruity* betwixt the *Trumpets* and *Vials* all along: And their uſeleſneſs for the fuller explaining the affairs of that part of the more univerſal Viſions that they are ſuppoſed to Synchronize with. But that there is a part in thoſe more univerſal Prophecies [Ch. 11.] and [Ch. 12. and 13. and 14.] that the *Partial* Viſion of the Vials will properly ſerve more copiouſly to illuſtrate, I ſhall note hereafter. I am now onely intent upon the proving that the *Vials* and *Trumpets* do not commence together.

III. Of which I conceive this may be a third Argument, If we do but remember and take notice of the *ſecond* notable *Joynt* in thoſe two more univerſal Prophecies (compriſed, the one in the eleventh Chapter and the other in the three following) and how in the former that *ſecond* notable *Joynt* is in the con-termination of the ſixth Trumpets ending and the beginning of the Seventh, where the *Riſing* of the *Witneſſes* is, and thoſe *Acclamations* in Heaven and *Doxology* of the Elders; And the ſame *Joynt* in the latter Prophecy at that joyfull *Annunciation* of the Angel, Babylon *is faln is faln* (which *Fall*, as I ſaid above, muſt needs be the *Riſing of the Witneſſes:*) The making thus the *ſix firſt* Vials to Synchronize with the ſix firſt Trumpets, will leave the *Seventh* Vial alone to poſſeſs the whole ſpace of time and affairs from the aboveſaid *ſecond Joynt* to the end of thoſe two Viſions or Prophecies, whenas in Mr. *Medes* own account, the *ſeventh* Vial Synchronizes with the Viſion of the *Wine-preſs*; ſo that in the fourteenth Chapter from verſ. 9. to verſ. 17. there is a Chaſma of time and affairs which the ſeventh Vial taketh not in, and ſo in like manner in the eleventh Chapter, from the ſame *Joynt* of the Prophecy, to the *ſeventh* Vial ſigni-

fied in the laſt verſe, there is ſuch a Chaſma leapt over by the ſeventh Vial. Which is too hard and broken a buſineſs to have the ſeventh Vial thus by an unnatural divulſion torn from the reſt. But that the ſeventh Vial ends both thoſe Prophecies, there can be no queſtion with the judicious.

IV. Fourthly, The plagues that the ſeven Vials pour forth are the plagues upon ſome party and not the meer beating of the Air, and it is a frigid and dilute thing not to conceive the laſt plagues to concern the ſame party on which the firſt were inflicted, ſo that one party may be conceived to be afflicted by them both. But the laſt (even the very firſt of them) fall upon the marked ſlaves of the Beaſt as appears from *Apoc.* Ch. 16. verſ. 2. *And the firſt went and poured out his Vial on the Earth, and there fell a noiſome and grievous ſore upon the men that had the mark of the Beaſt, and upon them that worſhipped his Image.* But theſe marked ſlaves of the Beaſt were not in being before the firſt Trumpet, and not being before the firſt Trumpet could receive none of the former plagues. Whence it is manifeſt that the firſt Vial cannot begin with the firſt Trumpet.

V. Fifthly in brief thus: The very being of the Beaſt commences but with the firſt Trumpet, but a plague or puniſhment ſuppoſes ſome time wherein the party may have committed ſome grievous offences before the plague or puniſhment is inflicted. Wherefore the pouring out the ſeven Vials cannot commence with the firſt Trumpet, Becauſe then the Beaſt would be plagued before he has had any time to commit any conſiderable offences.

VI. Sixthly, The ſeven Vials are called the ſeven laſt plagues. Wherefore if we place the firſt Vial ſo as

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to commence with the first Trumpet, I demand where be the foregoing plagues in respect of which the seven Vials are to be called the seven last plagues? For the first six Seals, there is no intimation that they are so many plagues, but rather the contrary is intimated, that the plagues and vengeance upon the Roman Empire was not to be poured out till the sounding of the Trumpets, as Mr. *Mede* interprets that of *Apoc.* 6. 10. *How long O Lord Holy and true, dost thou not judge and avenge our bloud on them that dwell on the earth?* And whereas answer was given to them, that they should rest yet for a little season, till their fellow-servants also were killed, that little season Mr. *Mede* with judgment interprets, till the sounding of the Trumpets, then vengeance would be taken on the Saint-murdering Empire. But that complaint of the Souls of the Martyrs under the Altar that no vengeance was taken, it shews plainly that the five first Seals are not five plagues, and the conversion of the Empire to Christianity under the sixth was no dilaceration of it, as happened afterwards, nor reputed by the Apocalypse as a plague. And it would be a sorry business to name the seven plagues of the Vials, the seven last plagues in respect of one solitary plague before it, which yet is no *Ægyptian* plague neither, but the very first plague of the *Trumpets* is *Ægyptian* viz. *Hail*, as the very first plague of the *Vials* is also *Ægyptian*, viz. *Sores* or *Ulcers*. Wherefore no number of plagues being taken notice of in the *Apocalypse* before the six Trumpets which are unquestionably six plagues, and there is a solemn premunition of the servants of God against them Ch. 7. the plagues of the *seven Vials* as being the seven *last plagues* of *Ægypt* cannot commnece with the *first Trumpet*,

Trumpet, which is but the first *Ægyptian plague* of the Mystical *Ægypt* the *Roman* Empire.

VII. Wherefore seventhly, The *seven last plagues* of the *Vials* supposing a *Sett* or *Number* of plagues antecedent, and there being no other *Sett* or *Number* of plagues but those of the *six Trumpets*, it is manifest that that *Sett* or *Number* of plagues of the six Trumpets are the antecedent plagues to the seven last plagues of the Vials, and that these seven plagues of the Vials follow them, and therefore do not commence with the first Trumpet.

VIII. And now in the eighth place, Though all the six first Trumpets are in the general plagues upon the Roman Empire, yet the Wo-Trumpets more especially for their Pagano-Christian Idolatry and persecution as is expresly declared *Apoc.* 9. 20. And therefore in respect of the fifth and sixth Trumpets especially, though of all six in general, (they being plagues upon *Ægypt* as I noted above) would I have the plagues of the seven Vials called the seven last plagues; and indeed where can the seven *last plagues* be more properly placed than in the *last Wo-Trumpet*, or in the seventh or last Trumpet, it being a continuation of plagues upon that party of men that did not repent them of the works of their hands, of their worshipping of *Dæmons* and Idols of Gold and Silver, and of murdering the servants of God upon a false pretence of their Heresy, notwithstanding they were forewarned by the plagues of the two first *Wo-Trumpets*, the *Locusts* and *Euphratean* Horsemen. But if the first of the seven last plagues be to be placed in the seventh Trumpet, it cannot commence with the first.

IX. Ninthly

IX. Ninthly and laſtly, Thoſe plagues that follow a victory over the Beaſt and over his Image and over his Mark and over the number of his name, which certainly ſignifies the two-horned Beaſt, cannot commence with the firſt Trumpet, becauſe this two-horned Beaſt could neither be fought with nor be overcome, before the firſt Trumpet, he having no exiſtence before that Trumpet. But the ſeven laſt plagues of the Vials follow the aboveſaid victory as appears from *Apoc.* 15. and 16. where thoſe that had got the victory over the Beaſt are ſaid to ſtand on the Sea of glaſs, having the Harps of God in their hands, and to ſing the Song of *Moſes* the ſervant of God and of the Lamb, which is a plain Ἐπινίκιον, a *Song of Triumph*, anſwering to that of the Iſraelites upon the overthrow of *Pharaoh* in the red Sea. So that it is a *Triumphal* ſong upon an *actual* victory. This is moſt punctuall and plain, in Chap. 15. and it is ſaid immediately after this ſong, *That the Temple of the Tabernacle of the Teſtimony in Heaven was opened, That the ſeven Angels having the ſeven Plagues came out of it, and that unto them were given ſeven Golden Vials full of the Wrath of God*, and Chap. 16. 1. *they are there commanded to pour them out.* There is no wriggling out of this plain evidence, that the plagues of the ſeven Vials all of them follow the victory over the Beaſt. And therefore it is impoſſible they ſhould commence with the firſt Trumpet.

But it may be you will ſay, what is all this to the purpoſe as to Mr. *Mede*, who does not make the Vials to commence with the *firſt* Trumpet, but rather with the *ſixth*? I grant he does ſo, and yet what I have wrote is much to the purpoſe. Becauſe if once

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a man be beaten off from placing the firſt Vial with the firſt Trumpet, ſo as they may not commence from the *firſt* notable *Joynt* of the two Prophecies (compriſed the one in the eleventh Chapter, the other in the three following Chapters) the poſition of the firſt Vial being looſened from this *firſt* notable *Joynt* will naturally ſlide down and fix it ſelf at the *ſecond* notable *Joynt* of the Prophecies, namely, in the beginning of the *ſeventh Trumpet*, where thoſe *Acclamations* in Heaven upon the *Riſing of the Witneſſes*, and *Doxology* of the Elders do occur.

But beſides, the ſecond, ſeventh, eighth and ninth arguments prove not onely, That the firſt Vial is not to commence with the firſt Trumpet, but that it is to be placed after the *Riſing* of the *Witneſſes* in the ſeventh. For according to our ſecond argument the commencement of the Vials being placed at the ſecond notable Joynt, they will then (in Analogy to that partial Viſion in *Daniel* of the *Ram* and *He-Goat*) more largely illuſtrate the affairs of thoſe times they are applied to, namely from the beginning of the ſeventh Trumpet to the end of thoſe two Prophecies, which conclude with the Vials, as no man doubts. For there being but ſome few ſlight intimations of the affairs of the Vials, Ch. 11. from v. 18. to the end of the Chapter, as in that it is ſaid *The Nations were angry*, which belongs to the firſt Vial, and, *And thy wrath is come and the time of the dead*, &c. which belongs to the third, as alſo, *And there was ſeen in his Temple the Ark of the Covenant*, which refers to the ſixth Vial, and, *An Earthquake and great Hail*, which belongs to the ſeventh. Theſe things which are ſo ſparingly hinted in this part of the Viſion from the

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ſecond Joynt to the end, are more fully inſiſted on in the Viſion of the Vials, Ch. 16. through the whole Chapter. As alſo inſtead of thoſe *Acclamations* in Heaven upon the *Riſing* of the *Witneſſes* and the *Doxology* of the *Elders*, there is a *Triumphal ſong* of *Moſes* and the Lamb in the fifteenth Chapter.

Which alſo makes amends for that more ſparing *Annunciation* of the fall of *Babylon*, Ch. 14. 8. where is the *ſecond Joynt* of the other Prophecy: after which to verſ. 13. the things of the fourth Vial are glanced at, and from verſ. 13. to verſ. 14. the things of the fifth Vial, and from verſ. 14. to verſ. 17. the things of the ſixth Vial; and from thence to the end of the Chapter the things of the ſeventh. But that one *partial Viſion* of the ſeven Vials contained in the fifteenth and ſixteenth Chapters makes a full illuſtration of that time they are applied to, namely from the joyfull *Annunciation* of the *Fall* of *Babylon* to the end of the Chapter: But is the moſt proper Supplement of all affixed to the ſecond Joynt of the Viſion in Ch. 11. From whence we may be ſure that the affixing this one *partial Viſion* contained in the fifteenth and ſixteenth Chapters to the *ſecond Joynt* of thoſe two more univerſal Viſions, is ſound and right.

And now for the ſeventh argument, it has its force to prove not onely that the firſt Vial does not commence with the firſt Trumpet, but that it follows the ſixth, the whole *Set* or *Number* of the *laſt plagues* of the *Vials* being ſo called in reſpect of the whole *Set* or *Number* of the *plagues* of the *Six Trumpets*. This I ſay is moſt natural and which ought to take place unleſs ſome neceſſary reaſon withſtand, which I queſtion not but will never be found. And as for the eighth argument it alſo does directly prove that

the plagues of the Vials do follow the ſixth Trumpet, as is plain at firſt ſight to him that peruſes it. And for the laſt it is an invincible evidence that *all* the *Vials* follow the *ſixth Trumpet* or the *Riſing* of the *Witneſſes*, and are placed in the ſeventh, foraſmuch as they follow a notable victory and triumph over the Beaſt. And where can there be imagined any foregoing victory and triumph over the Beaſt but that which is expreſſed in the *Riſing* of the *Wineſſes* with which the *Fall* of *Babylon* Ch. 14. 8. as well as the Fall of the City by an Earthquake, Ch. 11. 13. *Synchronizes*. But upon the *Fall* of this City and the *Riſing* of the *Witneſſes* it is ſaid, the *Second Woe* is paſt and the *Third* cometh quickly, and that the ſeventh Angel ſounded and there were great voices in Heaven, *&c.* Wherefore the Vials following this victory (which is the *Riſing* of the *Witneſſes*) and the *Acclamations* in Heaven and *Doxology* of the Elders which anſwer to the Triumphal Song of *Moſes* and the Lamb prefixed before the Vials, Ch. 15. it is plain that the *Vials* follow the *Riſing* of the *Witneſſes*, and are to be placed in the ſeventh Trumpet after the *Doxology* of the Elders as they are placed Ch. 15. and 16. after the Triumphal Song of *Moſes* the ſervant of God and of the Lamb. Nothing I think can be more demonſtrable.

And it is worth our noting here, How that the whole two Chapters, *viz.* Ch. 15. and 16. though they be ſo divided are indeed but one *Partial Viſion Synchronizing* with the laſt part of thoſe two more univerſal Viſions, compriſed (the one in the eleventh Chapter, the other in the three following Chapters) and beginning with the *ſecond* main *Joynt* of them, the Acclamations in Heaven and Doxology

gy of the Elders, or joyfull *Annunciation* of the news of the Fall of *Babylon*. So that that Doxology of the Elders, the joyfull *Annunciation*, and the *Triumphal Song* of *Moſes* and the Lamb, fall in together, to which you may add the commencement of the Church of *Sardis*, which alſo ſignifies a *Song of Joy*. Which coincidency of things to my reaſon is very harmonious, the *Sardian* Church being the ſtate of the Church commencing with the *Riſing* of the *Witneſſes*, which ſtate is promiſed to the Church in *Thyatira*, the preceeding interval thereof.

To all which you may add; Whereas Mr. *Mede* cannot deny but that the *Vial-plagues* are called the *laſt* Plagues in reference to the *Trumpet-plagues*, and that the *Trumpet-plagues* are juſt Six as well as the *Vial-plagues* Seven, I would appeal to Mr. *Mede* if St. *John* had had occaſion to expreſs himſelf therein, whether he would not have called the Six *Trumpet-plagues* the Six *firſt* Plagues, as well as he calls [ch. 15.] the Seven *Vial-plagues* the Seven *laſt*. Whence it will neceſſarily follow that *all* the Seven laſt Plagues of the Vials muſt follow *all* the Six firſt plagues of the Trumpets, whenas according as Mr. *Mede* has placed the Vials, onely *one* of the ſeven *Vial-plagues* namely the ſeventh follows the ſix *Trumpet-plagues*, which is an apparent Repugnancy. Nay, merely in that the *Vial-plagues*, *all ſeven* of them are ſaid to be the *laſt* Plagues, that, I ſay, does plainly imply that none of them are to be before the ending of *all* the Trumpet-plagues, elſe they *all ſeven* (though they are ſaid to be ſo, *viz.* the *ſeven laſt plagues*) could not be the *laſt*, but five of them according to Mr. *Mede*'s placing of them would expire before the ſix *Trumpet-plagues*, which is apparently abſurd. For

laſt of all in Succeſſion ſuppoſes the other all to have given place and to be gone, but by no means the *laſt themſelves* to expire before them. And theſe Vial-plagues all ſeven of them are called πληγαὶ ἑπτὰ αἱ ἔσχαται, the *very laſt ſeven Plagues*, which they cannot be if any of them expire before any of the ſix Trumpet-plagues.

Theſe arguments are ſo conſiderable to me, that I make no doubt at all but that the *Vials* are to be placed in the *Seventh Trumpet* after the *Riſing* of the *Witneſſes*, and whether they ſatisfy others ſo as to make them of one mind with my ſelf or no, yet I hope they will not ſtick to acknowledg that I have not raſhly deviated from the Tract of Mr. *Mede*, and ſo not violated that Right, which is due to ſo excellent an Interpreter.

But there is yet I confeſs another thing touching the Witneſſes that Mr. *Mede* and I do not agree in, which is the time of their lying dead, which the Viſion expreſſes by *three days and an half*. He will have it to ſignify *three years and an half*, but I muſt confeſs I am fully aſſured in my own mind that thoſe three days and an half are the very ſame that *three Times and an half*. Nor is this a new opinion of my own, but I met with it near fourty years ago by chance at the end of a *Socinian* Book in Quarto, but the Title of the Book I have forgot, and the *Socinians*, every one knows, are rather dry Reaſoners than phanciſull Writers. And after I met with it again in *Clavis Apocalyptica ad Incudem revocata*, publiſhed *A. D.* 1652. and ſince that in that pious and learned Authour *A. B. Peganius*, his *Genuine Explication of the Viſions of the Revelation*, who though he moſt-what follows Mr. *Mede*

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in other things, yet he leaves him in this. And that all people are not of the ſame mind herein with *Peganius* and my ſelf, the onely objections that I know are Firſt, That the Witneſſes are ſaid to be ſlain at the *ending* or finiſhing of their mournfull Prophecy. Secondly, That if the *three days and an half* be the ſame with the *three Times and an half*, which is the ſame with 1260 days or 42 months, which are but various expreſſions of the three Times and an half, then the Witneſſes will be conceived to ſpeak and propheſie while they lie dead, than which nothing can be more abſurd. This I confeſs would be an harſh repugnancy.

Wherefore to remove theſe Obſtacles, the Reader muſt learn to diſtinguiſh betwixt the *Cortex* and the *Pith*, betwixt the *Rine* and the *Pulp* of theſe Parabolical or Symbolical Viſions. In which if the parts of the *Pith* or *Pulp* agree amongſt themſelves as well as thoſe of the *Rine* or *Cortex* amongſt themſelves, all then is ſound, compleat and harmonious. But thoſe that make the above-named Objections ſeem to me to doe as the Welch-man did, that bit the *Rine* of the Orange into his mouth together with the *Pulp*, which made him ſputter and make hard faces. The Viſion or Prophetical Parable it ſelf is very neat and coherent taking it in its *Literal* ſenſe, which repreſents the two Witneſſes lying ſlain three days and an half after their 1260 days Propheſying in Sack-cloth. So that as their *natural Death* and Propheſying in Sack-cloth are inconſiſtent one with another, ſo they are disjoyned one from another in the *Cortex* of the Parable, and their death repreſented as an effect of their 1260 days Propheſying. But by this *natural Death* being ſignified their *Political Death*,

Death, or Deprivation of all Power in Church or State (for their *Reſurrection* is into that Power) which *Political Death* is part of the *Pulp* or *Pith* of the Parable, this is not onely conſiſtent with their mournfull Prophecy but the very cauſe thereof. So that the parts of the *Pith* or *Pulp* of the Prophecy cohere one with another ſingularly well, and the contrivance of the Prophetick Parable is of admirable elegancy and feſtivity.

For the matter to be repreſented being this, That for a certain time holy, good and Apoſtolical perſons fit for employment in Church or State, ſhall in the *Apoſtaſie* of the Church be for a time kept out of employment, namely, for that time denoted by *Daniel*'s Time and Times and half a Time, which is three Prophetical years and an half, reſolvible into 1260 Days, or 42 Months Prophetical: Which being kept out of power and employment is a *Political Death* to them, though they in the mean time in this low condition bear witneſs againſt the corruptions of the ſaid times; but it being alſo that at the end of the ſaid Times there will be ſuch a change of things that they will come again into power both in Church and State: Firſt by an *Henopœia* the ſucceſſion of theſe two ſorts of men thus kept out of power are turned into two ſingle perſons called two Witneſſes. Then they are clothed in ſack-cloth as well as made to Propheſie, to ſhew their low condition in the World. Thirdly, it being incredible that two ſingle perſons ſhould each of them live 1260 years, they are ſaid by an *Antichroniſmus* to Propheſie onely 1260 Days, namely, the days of their deprivation of all power in Church or State, wherein they lay like dead carcaſes as to any *Political* Power

Power or Influence upon the World, though they were yet in Being then, as being the woman in the Wilderneſs, as it is expreſſed by another Symbol. But this dead condition of theirs repreſentable by an unburied carcaſe, that the τὸ πθανὸν of the *Cortex* might be obſerved, is not to expatiate unto 1260 days, much-leſs to ſo many years, but by another *Antichroniſmus* though the ſame time is ſignified, is to be contracted into *three days and an half*. For who could endure that two carcaſes ſhould lye ſtinking in the ſtreets of the City ſuppoſe 1260 days or three years and an half? Beſides the incredibility of their being raiſed to life after ſo long a time. And though theſe three days and an half be ſet at the end of the 1260 days, yet by a *Lemmatoſynechia*, a figure uſual in the *Apocalypſe*, they are eaſily underſtood to belong to the antecedent time and to Synchronize with it. See my *Synopſis Prophetica* Book 1. Ch. 4. in *Antichroniſmus*. Therefore this is the external *Decorum* obſerved in the outward *Cortex* of the Viſion, that their Political Death which is exactly Synchronal to the time of their mourning in ſackcloth, which is ſaid to be 1260 days, is contracted into three days and an half, ſignifying there *Daniels three times and an half*, as *Day* and *Time* ſometimes ſignify the ſame thing. This Parabolical Prophecy of the two Witneſſes thus underſtood, has a moſt enraviſhing feſtivity and elegancy in it, and is one of the choiceſt examples of that Divine wit and Artifice of *Concealment*, as well as *Revealment*, that occurr in the whole Apocalypſe.

Nor does that expreſſion ver. 7. ὅταν τελέσωσιν, put a bar to the ſuppoſed *Lemmatoſynechia*, and hinder their Political Death from running back into the ſame

ſame time with their mournfull Witneſſing. For τελεῖν here is a word which the Spirit of Prophecy has made choice of to ſerve as well the ſenſe of the *Pith* of the Parable, as of the *Cortex* thereof. But our Engliſh Tranſlation has pitched upon that ſenſe which onely comports with the *Cortex* of the Parable, while it renders it, *And when they ſhall have finiſhed their Teſtimony*, as if τελέσωσι were *Futurum exactum* which it is not, and beſides τελεῖν ſignifies as well *agere* or *peragere*, as *finire*. And ſo ὅταν τελέσωσι will eaſily and naturally ſignify, *While they ſhall be performing or declaring their Teſtimony*, the Beaſt ſhall make war againſt them and kill them, that is the ſucceſſive body of them, kill them all ſucceſſively in that *Political* ſenſe, or keep them ſucceſſively dead from the firſt ſuppreſſion of them, and kill ſome of this ſucceſſive body according to a *natural* death, even many Myriads of them as Hiſtory can witneſs. So eaſily is the difficulty of ὅταν τελέσωσι, removed. Where τελεῖν has two ſenſes, the one ſerving the *Pith* the other the *Cortex* of the Parable, as *Day* has two ſenſes verſ. 9. and relating to the *Cortex* ſignifies a *natural* day, but to the *Pith* it ſignifies *Time*, in ſuch a ſenſe as Time is taken in *Daniel*, Ch. 7. verſ. 25.

And now I hope I have made it abundantly plain that there is no Incongruity in this Opinion of *Peganius* and mine, in making the *three days and an half* the ſame with Daniel's *Time and Times and half a Time*, or 1260 days Prophetically underſtood. Nothing hinders but this may be the ſenſe. But now I ſhall produce reaſons to prove that it really is ſo.

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As first, It being a Number consisting of three *Integrums* and an Half as *Daniels* three Times and an half is, and the 42 Months and 1260 Days being but the varying of the phrase for the *Three Times and an Half*, if a man have but any competency of Apocalyptick *Nasutenes* or *Sagacity* in him, he will easily smell out the high probability of these *three days and an half* being the same with the *three Times and an half* in *Daniel*, and consequently the same with the 1260 Days of the mournfull Prophecy of the Witnesses.

Secondly, There being no example in all the Apocalypse at least, and, I think, no where else, of the affectation of predicting things to the curiosity of half a year, it is plainly incredible that there should be any such affectation here.

Thirdly, If the condition of the Apostolick Church be ever brought to so sad a condition again as is represented by the carcases of the two Witnesses lying dead in the streets of the great City, it is incredible that they should recover again within the space of three years and an half. The conceit looks almost as Romantickly or fabulously, and out of the same ignorance of the Apocalyptick *Antichronisme*, as that of the Romanists, who tell us what strange feats *Antichrist* shall do in the same space of Time, namely, within the space of three years and an half, when an age would scarce be sufficient to compass such Atchievements.

Fourthly, If we restrain the lying dead of the Witnesses to the three years and an half at the end of their Prophesying, there is nothing in the Vision to represent their Political Death (to which their Resurrection relates) before that time, though they

have been dead in that ſenſe at leaſt 1260 years already. Which is exceeding abſurd.

Fifthly, Being that the witneſſes have lyen ſlain in a *Political* ſenſe, and have been ſo often ſlain many hundred thouſands of them in a *Natural* ſenſe before the end of their mournfull witneſſing, it is unconceivable what perſecution or oppreſſion in theſe laſt three years and an half different from what they had endured before, ſhould befall them, or more worthy of taking notice, that the former ſhould be omitted, and theſe by the carcaſes lying three days and an half in the ſtreet, be repreſented.

Sixthly and laſtly, Whereas it is ſaid v. 7. *And when they ſhall have finiſhed their Teſtimony, the Beaſt that aſcendeth out of the bottomleſs pit ſhall make war againſt them and ſhall overcome them and kill them*, unleſs my ſenſe be admitted; Till the end of their Propheſying there is neither any war nor any overcoming nor any killing of the Witneſſes, which is point-blank againſt the Truth of Hiſtory.

This which I have produced as it does fully ſatisfy my ſelf, that the *three days and an half* are the ſame with *Daniel's three Times and an half*, ſo I hope that others will alſo be ſatisfied, if not of the Truth of the thing, yet at leaſt that I have not raſhly diſſented from Mr. *Mede* therein.

We having thus ſolidly ſtated the ſenſe of this Viſion of the *Death* and *Reſurrection* of the *Witneſſes* which was the true ſenſe thereof many hundred years ago, and ever will be, we may now the more ſeaſonably enquire whether the Prophecy be yet fulfilled or no. Which if it be not and the Witneſſes be not riſen, it is evident from what we have proved above, (viz. *That the Vials follow the Riſing of the Witneſſes*)

Witneſſes) that there is not yet one Vial poured out. But there is no Proteſtant Interpreter that I know but will allow that ſome of the Vials are already poured out. Wherefore unleſs they will ſhamefully recoil, they muſt of neceſſity acknowledg that the Witneſſes are already riſen. But I ſhall uſe but one Argument for all to prove that this Viſion or Prophecy of the Riſing of the Witneſſes is already fulfilled.

What a remarkable Providence, as touching the Church of God, and what a vaſt change of affairs there was in the Papacy at the late Reformation, is notorious, and what an innumerable company of people were delivered out of that worſe than *Ægyptian* Bondage of the Pope; and multitudes who becauſe of their ſuppoſed Hereticalneſs lay dead, uſeleſs and unactive to all Political Power, whether in Church or State, being excluded therefrom for their falſly ſuſpected Hereſy, got into the moſt honourable employments at the Reformation both in Church and State; Nay, that the higheſt honours were in the hands of the Proteſtants in many intire Kingdomes and Principalities, which had been under the Papacy before. What a marvellous, nay ſtupendious change this was, no man can but be ſenſible of, and therefore that it muſt be, and that in no ſlight manner, predicted in the *Apocalypſe*.

Now it cannot be predicted in any of thoſe Viſions that in order of time follow the Viſion of the Riſing of the Witneſſes as the Vials do, becauſe this notable and ſtupendious mutation of things has happened already, and as thoſe of the adverſe party would have it, before the Riſing of the Witneſſes. Wherefore I demand of them in what Viſion, which is antecedent to the Viſion of the Riſing of the Witneſ-

ſes, is this ſo remarkable and marvellous a piece of Providence predicted or prefigured? I am confident they cannot find any before this of the Riſing of the Witneſſes. Wherefore it muſt be this Viſion of the Riſing of the Witneſſes which prefigured this ſtupendious piece of Providence in the Reformation, or elſe none at all. Which were an abſurdity intolerable and utterly incredible. Wherefore it is even Mathematically evident, that the Viſion of the *Riſing of the Witneſſes* is a Prophecy of the late *Reformation*, and that it is fulfilled therein.

And this it would be, though it were leſs ſignificative of that marvellous paſſage of Providence than it is. But that it is moſt fitly and fully ſignificative thereof, as if made on purpoſe for it, my Expoſition of it in my *Apocalypſis Apocalypſeos* and elſewhere, will I hope abundantly make good, which is needleſs here to repeat, as alſo how naturally the Song of *Moſes* the Servant of God and of the Lamb follows the Riſing of the Witneſſes, which contains a deliverance of the Servants of God from that worſe than *Ægyptian* Bondage of that Myſtical *Pharaoh* the Pope, and how the *Sardian* Interval of the Church which ſignifies a *Song of Joy*, commences at the ſame time. Which things fall in with that Congruity and Harmony, that he muſt be ſomething more than ordinary ſtupid that is not enraviſhed therewith.

But in the mean time having obſerved, that neither the *Meſſias* who is called the Chriſt, when he was come, though predicted plainly enough by the Prophecies, was taken notice of as ſuch, by them that were concerned to take notice of him, nor yet Antichriſt (as fully nay more fully and repeatedly predicted and prefigured) was taken notice of by them

them who were ſufficiently concerned ſo to do; I leſs wonder that the Prophecy of the *Riſing of the Witneſſes*, ſo punctually predicted and manifeſtly fulfilled in the *Reformation*, ſhould be ſo little taken notice of as it is, but that ſeveral men, as the *Jews* expect a *Meſſias* to come, and the *Romaniſts* an *Antichriſt*, ſo they a *Riſing of the Witneſſes* to come, when the impletion of that Prophecy is ſo evidently already paſt. Wherefore it was the duty of ſome or other to remind them of it.

The

The Authours twenty Arguments whereby he does prove that the ſeven Epiſtles to the ſeven Churches are a Prophecy of the ſtate of the Church caſt into ſeven Intervals from the beginning thereof to the laſt Judgment; out of his Expoſition *of the* ſeven Churches.

Chapter X.

1. AS in Natural Hypotheſes, thoſe are accounted trueſt that ſolve the Phænomena of Nature the moſt naturally and eaſily, and eſpecially if ſuch as are no otherwiſe ſolvible than upon the propoſed Hypotheſis: ſo that meaning of Scripture, I mean eſpecially of any conſiderable portion thereof, ought to be eſteemed trueſt that can ſolve the moſt Difficulties that may be raiſed concerning the ſame, or the Contexts precedent or ſubſequent thereto; and if all, ſtill the more certain; and if unſolvible otherwiſe, there is ſtill the more aſſurance of undeniable Demonſtration. Now how near this Myſtical or Propheticall Expoſition of theſe Epiſtles approaches to the clearneſs of this caſe, I will leave to the Reader to judge, after he has conſidered the Solutions of the queſtions eaſily raiſed out of the Epiſtles themſelves, or the precedent Chapter, and not eaſily anſwered, nor at all ſatisfactorily, at leaſt moſt of them, but upon the Hypotheſis we have gone.

2. As firſt, If a man enquire why the Spirit of Prophecy, after he has ſo expreſly given notice that
Apoc. 1. 1, 3. this Book of the *Apocalypſe* is to ſhew unto his ſervants things that are to come, and called it plainly

a *Book*

a *Book of Prophecies*, ſhould ſtart ſo unexpectedly from the Title and intended Subject, as to write no leſs than ſeven Epiſtles to certain Churches, that have nothing conſiderable of Prophecy in them, before he deliver any *Prophecies* properly ſo called, but onely *Promiſes* and *Comminations*; and that he ſhould do this * with as great Pomp and as high a Preamble as he does when he begins ſo famous Prophecies as thoſe of the *ſeven Seals*, and the *opened Book*. But according to our Hypotheſis the Anſwer is eaſie; *viz.* That though theſe ſeven Epiſtles to the ſeven Churches of *Aſia* have a *Literal* ſenſe, yet they are alſo a Parable or *Prophecy*, and of as high concern for both matter and extent of Time (they reaching from the beginning of the Church to the end of the world) as the *Prophecy* of the *Seals* and *opened Book*; and that they are uſhered in with this great Pomp on purpoſe to give us notice thereof.

Secondly, A man would be prone to enquire why the Spirit dictates Letters unto the Churches in *Aſia*, and not rather to the Churches in *Europe*, *Aſia* and *Africk*. For certainly the Church had diſſpred it ſelf into all theſe Quarters of the world by that time. As if the Spirit of Truth were a reſpecter of perſons. For theſe are not the Letters of *John*, but of the Holy Ghoſt. But our Anſwer is ready at hand, * That for the ſignificancy of the word *Aſia* to comport alſo with the ſignificancy of the names of the ſeven Churches, *Aſia* alone was pitched upon. But, according to the *Prophetical* ſenſe, the true *Catholick* Church is writ unto under ſuch diſtinct conditions as ſhe was to vary into, unto the end of the world. So that there is no Partiality nor Acception of Perſons in this.

Thirdly,

Thirdly, If a man demand touching the order or precedency of these Seven Churches that are writ unto: What a plain and manifest account is there to him that compares the Epistles in their Prophetical sense with the Intervals of the Church Catholick lying in that order that these Churches are ranged? This is a satisfactory reason, and worthy the Spirit that wrote these Epistles. But whether they are ranged in this order, * because that a Letter-carrier going from *Patmos*, his first journey will be to *Ephesus*, and then to *Smyrna*, and so in order till he come to *Laodicea*; whether the holy Spirit of Prophecy regarded that in the dictating of his Letters, (though *Alcazar* the Jesuit be for it) I cannot but suspend my judgment, and that not without a smile. But of this Ataxie more particularly anon.

3. Fourthly, If it be demanded why just *Seven* Churches in *Asia* are writ to, neither more nor less, (especially that in *Thyatira*, according to the acknowledgment of *Epiphanius*, being then not founded, but after the writing of these Epistles,) it is hard to give a satisfactory answer in the *Literal* sense. For to say this Book of the *Apocalypse* affects the number *Seven*, and that, because it runs upon the number *Seven* altogether in the ensuing part of the Book, which is *Prophetical*, it therefore, for Conformity sake, chuses this number in writing to the Churches though *Literally* understood, seems but a meagre, mean, and trifling account, a design unworthy the Holy Spirit that dictated this Book. But the using this number *Seven* all over is rather an intimation that the Book is *Prophetical* all over, and that these Epistles are also a Prophecy, accordingly as we have explained them. And taking them so, the Answer is plain

plain and obvious, *viz.* The number *Seven* is here choſen out as Symbolical, it being the note of *Univerſality*; whence the *Pythagoreans*, as I elſewhere have noted, call it ὁλομέλειαν.

Wherefore *Seven* (and no more than Seven) Churches are writ unto, as ſtanding for the ſeven Intervals of the Church from the beginning to the end of all.

Fifthly, If it be demanded why theſe ſeven Churches rather than any others, which in all likelihood may have the ſame Vertues and Vices that theſe are commended and taxed for: The Reaſon of this is writ in the very Notation of their Names, every Name being ſignificative of the Condition of the Church Catholick in that ſucceſſive Intervall of time that this or that Church ſo named ſtandeth for, and in ſuch order as they are repeated.

Sixthly, If one require a Reaſon why Chriſt is deſcribed by holding the ſeven Stars in his right hand in the Epiſtles to the Churches of *Epheſus* and *Sardis*, why the ſame deſcription in both, or why in either: In the *Literal* ſenſe it will be hard to find any peculiar Reaſon; but in the Prophetical ſenſe already declared, it is obvious. For the *ſeven Stars* ſignify all the Paſtours, whether in preſent exiſtence, or ſucceſſion. And *Epheſus* is the begnning-ſtate of the Church; and therefore it is both very ſeaſonable and methodical to repreſent the Firſt Founder, Suſtainer and Continuer thereof, by this Emblem; *Lo! I am with you to the end of the World.* And that this again is hinted at in the Epiſtle to the Church of *Sardis*, is with evident Proportion and Analogy to the Affairs of the Church there repreſented. For the Church of *Sardis* is as it were the beginning again or the emerging of

the true Church or Kingdome of Christ out of the Power and Kingdome of Antichrist.

4. Seventhly, Why the Church of *Ephesus*, of all other Churches, should be commended for their trying false Apostles. Why might not other Churches be attacqued by them, and also discover them, as well as the Church of *Ephesus*? The Solution of which Problem is easy in this Mystical sense of the Epistles, * that places the *Ephesine* Interval within the Apostles times, but the rest on this side of them.

Eighthly, If any one demand why it is said to the Church of *Smyrna*, more than to any other Church,
Apoc. 2.10, 11. *Be thou faithfull unto death, and I will give thee the Crown of life*; and again, *He that overcometh shall not be hurt by the second death*: In the *Literal* sense it will be very hard to find any peculiar Reason why this might not as well be said to the Church in *Pergamus*, where there was killing for Religion, it seems, by the mention of the Martyr *Antipas*: I, but there was no obtaining the *Crown of life* there in any peculiar sense; but the *Crown of life*, that is, the *Imperial Crown* was given to the sufferings of the Primitive Martyrs under the Ten Persecutions: to whom also according to the opinion of the Antient Church the Promise of the first Resurrection belonged. Which is here obliquely glanced at, (according to the mode of the *Apocalyptik* style, that loves to hint things by Elipses) in that Promise, *He that overcometh shall not be hurt by the second death*, implying thereby, that he shall be made partaker of the first Resurrection.
Apoc. 20.6.

Ninthly, If any one will again object more particularly against the *Ataxie* of the Churches, that they are ranged neither according to the merit, nor congeneracy of their Conditions, pretending that it had

had been far better to have joyned the two irreprehenſible together, *Smyrna* and *Philadelphia*, againſt whom there is no complaint at all; and then *Epheſus*, *Sardis* and *Laodicea*, againſt whom there is no complaint of eating things offered unto Idols; and afterwards *Pergamus* and *Thyatira*, in which Churches alone there is: If any one, I ſay, contend that this method had been more exact; truly in the *Literal* ſenſe it will be hard to frame an handſome and ſatisfactory anſwer; eſpecially if he urge, that God is the Authour of *Method*, as well as the God of *Order*. But in this Myſtical or Prophetical ſenſe the Anſwer is ſolid and exquiſite, and much-what the ſame that was given to the like difficulty more generally propounded before, namely, That the Churches of *Aſia* are named in that order the Succeſſive intervals of the Church Catholick were to proceed in, of which theſe *Aſiatick* Churches are but the Symbols or Hieroglyphicks. And therefore thoſe two Intervals of time which take in the Reign of the Beaſt and the Falſe Prophet, *viz.* the Intervals of the Church of *Pergamus* and of *Thyatira*, muſt come after *Epheſus* and *Smyrna*, becauſe till the expiration of thoſe two Intervals Idolatry had not again reentred the Apoſtatizing Church. And the three following intervals of *Sardis*, *Philadelphia* and *Laodicea* are the Intervals of the true Church elapſed out of the hands of domineering Idolatry; and therefore we hear no more in them of things ſacrificed unto Idols, nor of any *Jezabel*. And *Philadelphia* which is the moſt holy and the moſt glorious Interval of the Church that is to appear on the face of the Earth, is not to be named according to her Dignity, but according to her Succeſſion in time, toward the latter end of the World, as ſhe is here ranged.

ged. But of this more than enough, becauſe we had touched of it in the general before.

5. Tenthly, Why is Chriſt in his Deſcription before the Epiſtle to the Church in *Pergamus* ſet out
Apoc. 2.12. by a two edged Sword, coming, ſuppoſe, out of his mouth (according to the *Elipticalneſs* of the Apocalyptick ſtyle?) what reaſon in the *Letter* can be given of that? for (eſpecially if this Supplement be made) it cannot reſpect the ſlaying of *Antipas* with the ſword. What peculiar thing then in this Church of *Pergamus* is there to require this Deſcription? Truly nothing at all appears in the *Letter*, but in the *Prophetical* ſenſe it is very proper, The *Waldenſes* and *Albigenſes* in this Interval aſſaulting the Church of *Rome*, or at leaſt defending themſelves and their pure Faith, ſo ſignally by this Weapon, I mean by the ſword of the Spirit, which is the Word of God; though themſelves died ſo many thouſands of them in the field by the ſword for the Faith they thus defended.

And in the Eleventh place, The deſcription of Chriſt before the Epiſtle to the Church in *Thyatira*,
Apoc. 2.18. *And his Feet like fine Braſs, (as if they burned in a Furnace)* (for that Supplement is to be underſtood out of his Deſcription in the firſt Chapter, as before:) But now what peculiar ſignificancy has this deſcription, or what congruity to any thing in the Church of *Thyatira Literally* underſtood? ſurely none. But in the *Prophetical* ſenſe it is very expreſſive of thoſe lower members of Chriſt's Body, his Church here on Earth, of their invincible Zeal and Patience, and Sincerity of Affection, ſuch as did abide the moſt fiery Tryals that could be put upon them, and made them ſtand at the Stake amongſt burning Faggots with

with the Flames about their ears, and never flinch for it: As has been noted in the Interpretation of that Epiſtle. This was the ſtate of that Interval of the Church.

Twelfthly, In a Book that is ſo full of Ænigmatical Involutions, and coverings upon coverings, where he calls the Churches Golden Candleſticks, and the Biſhops or Paſtours, Stars and Angels, even then when he interprets, and offers to be more plain; that the ſame Authour ſhould ſo openly and plainly mention any one by name as he does the Martyr *Antipas*, if there were not ſome farther Myſtery in it, would be a great Difficulty, and hardly to be digeſted by the more ſagacious and curious. I muſt confeſs I have often wondred at this naming *Antipas* by name, till I underſtood a further ſenſe thereof, ſuch as we have rendred in the Expoſition of that Epiſtle.

6. In the thirteenth place, One might well demand why Chriſt expreſſes a greater diſguſt againſt the Church of *Laodicea* than that of *Sardis*. For though the former is ſaid to be luke-warm; yet the other making a great ſhew of life, is notwithſtanding declared to be dead. That Chriſt ſhould be more inraged againſt Luke-warmneſs than Hypocriſie, and threaten it more deeply than the other, *I will ſpew thee out of my mouth*, (which is quite to caſt a thing away, never to be reſumed again,) muſt ſeem marvellous to the. onſiderate Certainly, if there were not ſome greater matter in it, the Spirit of Chriſt would not ſpeak ſo ſeverely onely to follow a Metaphor. But in the *Prophetical* ſenſe the ſolution is eaſy, that paſſage being predictive of the Extermination of the Church from the face of the earth at the cloſe of the world, as I have expounded it.

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In the fourteenth place, it may be demanded, why ſo affectedly and repeatedly in every Epiſtle that Phraſe is uſed, *I know thy works*, without any variation or omiſſion. Which ſeems a thing but of ſmall importance in the *Literal* ſenſe of theſe Epiſtles: but in the *Prophetical* it ſeems on purpoſe ſo repeated, to intimate an Alluſion in *Aſia* to the Hebrew word * (as if οἶδά σου τὰ ἔργα was intended on purpoſe to anſwer to ידעתי מעשיך) * that *Aſia* may alſo be ſignificant as well as the names of the Seven Churches: which they all being, it is a ſhrewd preſumption this repetition was for ſome ſuch deſign as has been declared. Whereas the *Literal* ſenſe can give no account thereof.

Fifteenthly, *Alcazar* himſelf is much ſtumbled that the Spirit of God ſhould be thought to take notice of any one particular Woman in the Church of *Thyatira*, and ſo call her by the name of *Jezabel*, as is ordinarily ſuppoſed. And indeed theſe things are too little for the Majeſty of this Writing of the *Apocalypſe*. But how can we help it in the *Literal* ſenſe, if we will interpret with conſtancy and coherency? But in the *Prophetical* ſenſe there is no ſuch incongruity. The Object is worth the Spirits taking notice of in this kind; this *Jezabel* being that painted Woman of *Rome*, intoxicating the Kings of the Earth with the Cup of her Spiritual Fornications, as has been ſhewn upon the Text.

7. Sixteenthly, It ſeems very ſtrange that that Promiſe of ruling over the Nations, and receiving the Morning Star, (which doubtleſs are Political Promiſes,) ſhould be made to the Church in *Thyatira*, more than to that in *Pergamus*, or *Epheſus*, and others. What Victories or Dominion did the Church

Church in *Thyatira* in *Aſia* get over the Nations more than other Churches? This is an hard knot in the *Literal* ſenſe. But in the *Prophetical* it is looſened at the firſt ſight. For the Cloſure of the Interval of the Church of *Thyatira* brings in the time wherein whole Nations revolted from the *Pope* and his Idolatrous Church, and profeſſed the *Reformed Religion*, and ſo in theſe parts got the Pontifician party under them.

Seventeenthly, In the Epiſtle to the Church in *Philadelphia* there is mention made of a mighty Temptation that is to come upon all the World, to try them that dwell upon the Earth, touching which he ſaith, *Behold, I come quickly.* Why ſhould this be ſaid to the Church of *Philadelphia* more than to any other of the Churches here ſpecified? There are not the leaſt footſteps of reaſon to be found in the *Literal* ſenſe. But in the *Prophetical* ſenſe the thing is plain. For the Interval of *Philadelphia* beginning in the laſt Vial, wherein that mighty and terrible *Earthquake* is to happen, the great Temptation, what it is, is plainly thence underſtood, and how in reſpect of this *Philadelphian* Church it will come quickly, ſhe commencing but in the very ſame Vial that this is to happen under.

Eighteenthly, Why upon this *Philadelphia*, a private *Aſiatick* Church, ſhould the name of the City of God, the *new Jeruſalem*, which cometh down out of Heaven from God, (the very ſame that is expreſſed *Apoc.* 21.) be ſaid to be written? This Title were too big and turgent for any private Church, were it not a Type or Symbol of ſome greater matter. But by the *Prophetical* interpretation this difficulty is quite removed. For the Inter-

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val of the *Philadelphian* Church is coincident with the times of the *new Jeruſalem*, (mentioned at the end of the *Apocalypſe*,) and of the Millennial Empire of *Chriſt* upon Earth.

8. Nineteenthly, The Curious may be prone to enquire, why the Church of *Laodicea* in thoſe times ſhould account her ſelf ſo hugely and extraordinarily rich, encreaſed in goods, and to have no want of any thing. And truly why this ſhould be her eſtate rather than any of the Churches ſpecified, from the *Literal* ground we can fetch no reaſon. But admitting the *Prophetical* ſenſe, and that this is the laſt Interval of the Church of *Chriſt*, it will naturally ſo come to paſs: For this *Laodicea* will be left Heir to all the Riches of her Siſter *Philadelphia*, to Peace, Proſperity, Purity in Worſhip, abundance of natural Knowledge, univerſal skill in the Interpretations of the Prophecies, and whatever good thing there is belonging to the Church, ſaving the Life and Spirit which *Philadelphia* carried along with her into the other World. How eaſily then and naturally, or rather neceſſarily, does this Deſcription of the Church of *Laodicea* fall upon the laſt Interval?

And Laſtly, It is a Queſtion extremely obvious to demand, Why that phraſe, * *He that hath an ear to hear, let him hear,* which our Saviour ſo often is found to adde at the end of his Parables to the People, ſhould be uſed here ſo repeatedly in every Epiſtle, they being no Parables, but Epiſtles ſent to each of thoſe Seven Churches in *Aſia* reſpectively: And then, why this *Epiphonema* is ſometimes the laſt cloſe of the Epiſtle, ſometimes not? To which Problem there is no tolerable Solution in the *Literal* ſenſe of theſe Epiſtles. But ſuppoſing a *Myſtical*

or

or *Prophetical* ſenſe, there was a neceſſity of affixing this *Epiphonema*, to ſhew there was a farther ſenſe intended than that of the *Letter:* and alſo, that ſometimes this *Epiphonema* ſhould come laſt of all, (as in the four laſt Epiſtles,) that the Promiſe to the Conquerour, *to him that overcomes*, might be more certainly underſtood to be of a proper *Prophetical* or *Political* ſenſe, not merely *Theological*, *Moral* or *Spiritual*; as has been abundantly declared in the *Expoſition*.

9. We might have drawn many more Queſtions and Solutions from the conſideration of the *Letter*, and of this Hypotheſis we go upon, to ſhew its ſolidity and fitneſs, but that we hold it needleſs, having produced ſo many already: which jointly conſidered, with the perpetual eaſineſs and naturalneſs of the whole Expoſition of all the Epiſtles, * and the exact Correſpondency of the Names of the Churches to the Events of the ſucceſſive Intervals of the true Catholick Church which they repreſent, one would think they ſhould not fail fully to ſatisfy any unprejudiced Peruſer of our *Expoſition* of theſe Epiſtles, touching the truth thereof. But I am abundantly taught by Experience, that both the *finding out*, and *receiving* of Divine Truths found out by others, is a ſpecial gift of God. And therefore to him alone be the Glory for ever and ever. *Amen.*

NOTES

Upon the Twenty Arguments. *Sect.* 2.

With as great Pomp, and as high a Preamble as he does, when he begins ſo famous Prophecies as thoſe

of the Seven Seals, &c.] You may adde to this of the *Seven Seals*, and that of the *Opened Book*, the Prophecy of the *Scripture of Truth* in *Daniel*. To which Prophecy the Viſion, Chap. 10. verſ. 5, 6, &c. is a Preamble, as this Viſion is to this Prophecy of the *Seven Churches*, and which is yet more remarkable, the Perſon repreſented in the Viſion, the ſame Perſon in the like attire and other circumſtances as here: And there ſet before the moſt concerning Prophecy in all *Daniel*, which reaches from the *Perſian* Monarchy to the end of the World. Whence it is the more frigid and abſurd not to make theſe Epiſtles of the *Seven Churches* a Prophecy, as well as thoſe three other are, that reaches to the end of the World as they do.

That for the ſignificancy of the word Aſia *to comport alſo with the ſignificancy of the Names of the Seven Churches*, &c.] And there is one ſignificancy more in this Name *Aſia* than I was aware of when I wrote my Expoſition of the Seven Epiſtles to the *Seven Churches*. For beſides that Alluſion to אשה *Fundamentum*, and to עשה which ſignifies *operari* to *work*, from whence [I know thy works] is ſo often repeated; there may be alſo a further Alluſion to the Cabbaliſtical עשיה, which ſignifies as they call it *Mundus Aſiathicus*, of which the Earth is the loweſt Region. So that the Churches in *Aſia* will ſignify according to this *Cabbaliſtical* Notion, the Churches diſperſed over the whole Earth.

Becauſe a Letter-carrier going from Patmos, *his firſt journey will be to* Epheſus, &c.] This is *Alcazar* his conceit, and yet as *Literal* as it is, it will not hold. For he muſt be an unskilfull and indiſcreet Letter-carrier that ſetting out from *Patmos* to *Epheſus*

Epheſus will paſs to *Smyrna* and to *Pergamus*, if he intend, what he ought to doe, the delivering moſt of his Letters in the ſhorteſt time he may. For then, if we conſult *Ptolemies* Mapps, *in Aſiæ Tabula* 1, he being to deliver the moſt of his Letters in the ſhorteſt time, is not to go from *Epheſus* to *Smyrna*, and ſo to *Pergamus*, but from *Epheſus* to *Laodicea*, from *Laodicea* to *Philadelphia*, from *Philadelphia* to *Sardis*, from *Sardis* to *Thyatira*, and from *Thyatira* to *Pergamus*, and then from *Pergamus* to *Smyrna*; from whence he may take ſhipping to *Patmos* again to give Saint *John* an account of the delivery of his Letters. This is very evident out of *Ptolemie's* Geographical Table, eſpecially if we underſtand by *Laodicea* that *Laodicea* which is ſituated betwixt the Rivers *Meander* and *Lycus*, which queſtionleſs *Alcazar* underſtands: And that *Laodicea* is near to *Philadelphia*, and *Philadelphia* to *Sardis*, and *Sardis* not far off from *Thyatira*.

But there is a *Laodicea* at a great diſtance from them all, that lies a good deal Eaſt of the Mountain or Valley *Aulocrene*, from whence the River *Meander* runs, which *Ptolemy* calls Λαοδικείαν κατακεκαυμένην, *Laodiceam combuſtam*: which were it underſtood would alter the account. And yet for ought I know it may be chiefly alluded to in the *Prophetical* ſenſe of the Epiſtles to theſe Churches, the *Laodicean* Interval in a manner conterminating with the *Conflagration* of the World. So that not onely the *Notation* of the Name of *Laodicea* intimates that to be the Interval of the Church that reaches till the laſt Judgment, but that *Epithete* alſo of κατακεκαυμένη or *combuſta* that it is the Interval next to the *Conflagration* of the Earth.

Sect. 4. *That places the* Epheſine *Interval within the Apoſtles times*, &c.] For the *Epheſine* Interval terminates in the tenth year of *Nero*, as I have ſhewn in my *Expoſition*. In which Interval all the Apoſtles were living, Saint *John* long after. But another Character of this Interval is, that the *Nicolaitan* Sect appeared not till preſently after it. Whence they are commended that they hate the deeds of the *Nicolaitans*; that is, ſuch deeds as the *Nicolaitans* after were found guilty of. And *Spondanus* places the Sect of the *Nicolaitans* ſome two or three years after the tenth of *Nero*. The Church hitherto had kept free from ſuch wretched Debauchery as that.

Sect. 6. (*As if* οἶδά σου τὰ ἔργα *was intended on purpoſe to anſwer to* ידעתי מעשיך)] Though there be two other *Paronomaſtical* Alluſions in the word *Aſia* beſides this, yet I do not doubt but this is alſo intended, and the rather from the repeating ſo perpetually οἶδά σου τὰ ἔργα, *I know thy works*, and it is the moſt uſefull and the moſt accommodate to vulgar capacity. That Alluſion to עשיה or *Mundus Aſiathicus*, lies more deep, and is leſs intelligible to the vulgar.

Sect. 8. *He that hath an ear to hear, let him hear*, &c. namely what the Spirit ſaith unto the Churches. This Additional put to that excitation to attention to what the Spirit ſaith unto the Churches, ſhews that all theſe ſeeming private Epiſtles to particular Churches, are indeed one *Sett* or *Compages* of Epiſtles which concern the ſucceeding Intervals of the Univerſal Church, from the beginning to the end of the World. Whence the *Epiphonema* of each Epiſtle to every Church is ſo framed as if it were directed to all the Churches, that is, to every Interval thereof; The whole being a Repreſentation of the

the State of the Church Universal according to several Intervals from the beginning to the end, which they are bound to take notice of and consider, and compare together, for the better understanding of the whole.

Sect. 9. *And the exact correspondency of the Names of the Churches to the Events*, &c.] And not onely of the Names of the Churches, but of whatsoever Names of Persons are mentioned in any of the Epistles to the Churches there is a correspondency of these with the state or affairs of that Interval of the Church whereever they occur. It may be that some strong Spirits, as they are called, or high and hard lofty Wits will overlook these *Paronomastical* Correspondencies or Allusions in words or names as Trifles. But the great *Hugo Grotius* himself does not, that makes the Names of every one of the *Seven Churches* to be significant. Nor does *Peganius* that incomparably learned as well as singularly pious *German*, who knowing nothing of my *Exposition* of the *Seven Churches*, nor I of his, gave about the same time muchwhat the same *Prophetical Exposition* (with Allusions to the Words or Names) that I have done. Which shews the obviousness and naturalness of this way of opening the *Prophetical* sense of these Epistles, to them whose Judgments are free.

And though I knew none, when I set my self to the *Prophetical Exposition* of the *Seven Churches*, that held it a Prophecy of the State of the Church distinguished into so many Intervals from the beginning to the end, unless he that put me upon it might surmise some such thing; yet after the publishing my *Exposition* I met with one who was something

ſomething a curious enquirer after Expoſitours of the Prophecies of Scripture that named to me at leaſt half a dozen, that held the *Seven Churches* to be ſuch a Prophecy, reaching from the beginning of the Church to the end thereof; and I have had ſome ſuch like information ſince. But none of theſe that were of this Opinion had attempted to make the thing out, as I was informed from the ſame hands. And very lately by chance looking again into Mr. *Mede*, I find him alſo explicitly to declare his opinion, that the Viſion of the *Seven Churches* is a Prophecy touching the Church Univerſal *à principio ad finem*, ſetting out the different ſtates of the Church in ſeveral Intervals in that order that the *Seven Churches* are ranged in the *Apocalypſe*, which I have noted in my Preface to the *Expoſition*.

And he gives two reaſons for it, The one that the Number *Seven* is a Number of *entire Revolution* of Time; to which I would adde expreſly that, As the *Seven Seals* reach from the beginning to the end of the entire *Apocalyptick* Period, whoſe *Epocha* is the beginning of the Chriſtian Church, and *Exitus* in the end of the World, ſo doth alſo the Viſion of the *Seven Churches*, and that for that reaſon they are likewiſe exhibited under the Number of *Seven*. His other reaſon is, That if this *Prophetick* ſenſe was not intended, the Spirit of Prophecy would not have pitched upon theſe *Seven Churches* in *Aſia*, but the Letters would have been directed either to all the Churches, or the moſt famous, ſuch as the Church at *Antioch*, at *Alexandria*, and *Rome*, and many others; and ſuch as no doubt, ſays he, had need of inſtruction as well as thoſe named in the *Apocalypſe*. Theſe are his two Arguments which I have not miſ-

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ſed in my twenty, though I never met with them before that, in Mr. *Mede*. And theſe two Arguments were ſufficient to perſwade that Perſon of ſo excellent a wit and judgment, of the truth of the thing in general. Into how deep a ſopor therefore or lethargy is their wit and judgment caſt whom twenty Arguments of like nature will not awake?

But now for a further aſſurance upon a more particular account: Which is briefly this, I firſt conſidered the *Integrum* which was to be diſtributed into theſe ſeven parts. Which is the true Apoſtolick Church not contaminated with either Pagan or Pagano-Chriſtian Idolatry, though living in various circumſtances from the beginning to the end. Now there being a complaint of eating things ſacrificed unto Idols under the third and fourth Intervals, and none in the two firſt and three laſt, made me conceive that thoſe middle Intervals both put together did comprehend no leſs ſpace than the times of the Apoſtaſy of the Church, before whole Kingdomes and Nations had emerged out of it, as it happened at the bleſſed reformation. This is the firſt faſt hold I ſeemed to have of things, *viz.* that the *Pergamenian* and *Thyatirian* Intervals included the times of the *Apoſtaſy* of the Church till the Time of *Reformation* came. The Time antecedent to this was all that Time before the *Apoſtaſy*, or at leaſt, which I look upon as the more probable, before the *Roman* Empire became Chriſtian by the *Converſion* of *Conſtantine*. Now this antecedent Time is naturally divided into two parts. The Time before the beginning of the ten perſecutions which began in the tenth of *Nero*, and the Time from thence to *Conſtantine*, when the Pagan Perſecutions ceaſed. The former is the *Epheſine* Interval, the latter

latter the *Smyrnean*. The Perſecutions are threatned in the former, executed in the latter. So we ſee the order of theſe four Churches placed according to the *order* of *Time* and known *Hiſtory*.

And the *Sardian* Interval naturally follows where there is no complaint of eating things offered unto Idols as in the two former the *Pergamenian* and *Thyatirian* Intervals, which intimates that the true non-Idolatrizing Church had now, whenas before ſhe was but the Woman in the Wilderneſs, become, according to Promiſe in the *Thyatirian* Interval a viſible conſpicuous Church and *Polity* of her ſelf got from under the *Pagano-Chriſtian* Yoke, as well as the Primitive Church before had got from under the *Pagan*. Not that this is the beſt conſtitution of the Church that ever will be, though incomparably, or, if you will, infinitely better than Popery, but that it is introductory to the Bleſſed *Millennial* State, when the *New Jeruſalem* deſcends upon Earth, according to the Prophecies in the *Opened Book*. For now Prophecy ſhews the order of theſe latter Intervals, not *Hiſtory*, as being things to come.

And it is ſaid expreſly to the Church of *Philadelphia*, I will write upon thee the name of the City of my God even of the *New Jeruſalem*. &c. But now as in the Viſions of the *Opened Book Prophecy* after the thouſand years Satan is let looſe, and *Gog* and *Magog* beſieges the Holy City; ſo after this excellent *Philadelphian* Interval ſucceeds the *Laodicean*, who by their lazineſs and their luke-warmneſs will permit *Gog* and *Magog* to grow upon them; and as *Fire* from Heaven puts an end to that Siege, ſo Λαοδικεία κατακεκαυμένη, *Laodicea combuſta* puts a Period to this Stage of the Earth together with the Church.

So

So that the account of the placing of the Seven Churches without any reſpect to *Paronomaſtical* Alluſions you ſee is ſteady and orderly and according to *Time* and *Hiſtory* for what is *paſt*, and according to the Prophecies in the other part of the *Apocalypſe*, for what is *to come*. Which ordering of them who can be ſo ſtupid as not to acknowledg to be done by deſign? From whence again it will follow that this Viſion of the *Seven Churches* is a Prophecy (properly ſo called) of the Condition of the Church from the beginning to the end.

And the ſame will be ſtill more particularly and exquiſitely proved by the *Paronomaſtical* Alluſions of the Names of theſe Churches and other Names that occurr in the Epiſtles to the Churches. But as the former way of Proof I have purſued but ſparingly, ſo I muſt let this alone altogether, both becauſe it would take up too much ſpace, whenas my Notes are ſwollen to too great a bigneſs already, and becauſe the Reader may peruſe what I have copiouſly enough writ in my *Expoſition* it ſelf. I will onely here take notice that if the *Paronomaſtical* Alluſions all along from the beginning to the end ſuit exquiſitely to the order of Time and Things, as I am well aſſured they do; they are alſo a notable confirmation or demonſtration of the Viſion of the *Seven Churches* being a Prophecy, *properly ſo called*, of the ſtate of the Church from the beginning to the end; that it was as certainly intended a Prophecy by the Spirit of God, as the skilfull Structure of the Bodies of Animals are an aſſured Argument of his Providence, or that Flower-work or Imagery in Carpets or Clothes made of variouſly coloured Feathers (which are things light and ſlight enough one would

think) are an argument of the Art of the *Indians* that are ſaid to make them. And for my part I look upon this *Paronomaſtical* way, let others make as light and ſlight of it as they will, to be made uſe of on purpoſe, becauſe as it is, where ſeriouſly taken notice of, a ſufficient key of *Revealment*, ſo it is here as pleaſant a piece of the Artifice of *Concealment* from high and lofty Wits, that would be likely to ſtalk over ſuch Alluſions with a diſdainfull gate, and overlook them; There being more ways than one wherein that of the Apoſtle may be verified, That *God has choſen the weak things of the world to confound the things which are mighty, and choſen the fooliſh things of the world to confound the wiſe.*

THE END.

Errata ſic corrige.

PAge 60. l. 8. For, *is rightly*, r. *is, rightly.* p. 96. l. 16. r. *Geniconea*, ibid. r. *Idiconea.* p. 105. l. 11. r. [illegible]. p. 114. l. 11. r. *good.* p. 116. l. 7. r. Ἀξιοῦσθαι. p. 117. l. 15. r. *retracting.* ibid. r. ν. p. 119. l. 1. r. *Mithridath.* p. 121. l. 5. r. 202: *We.* p. 122. l. 6. r. *Pamphylia.* p. 152. l. 32. r. *from uttering.* p. 176. l. 31. r. *called, in.* p. 228. l. 4. r. *therein accordingly.* p. 257. l. 19. r. *Joint-Expoſition.*

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